

# IMPROVEMENT ERA.

Organ of Young Men's Mutual Improvement Associations.

PUBLISHED BY THE GENERAL BOARD.

JOSEPH F. SMITH, {  
EDWARD H. ANDERSON, { Editors.

HEBER J. GRANT, { Business  
Manager.

Entered at the Post Office, Salt Lake City, Utah, as Second-Class Matter.

APRIL, 1906.

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### CONFERENCE OF ELDERS AT ROTTERDAM.

On the front seat is President Heber J. Grant, and beginning at the left are Elders Bakke Postma, Joel R. Parrish, Miss Arvilla Clark, Elders Peter Matson, J. M. Christensen, Serge F. Ballif, Jacob H. Trayner and Reese M. Harper.

There are representatives from all the L. D. S. Missions of Europe.

# IMPROVEMENT ERA.

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VOL. IX.

APRIL, 1906.

No. 6.

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## TRANSLATION OF THE BOOK OF MORMON.

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### ANSWERS TO QUESTIONS RESPECTING THE THEORY IN THE SENIOR MANUAL, 1905-6.

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BY B. H. ROBERTS.

#### I.

A number of questions, from their correspondents, have been submitted to the writer, by the editors of the ERA, respecting the Senior Manual for 1905-6.

One of the correspondents calls attention to the fact that on page 464 of the Manual, Solomon Spaulding is said to be a man of—to quote the words of the correspondent—"considerable learning and experience; he was even a graduate of Dartmouth College, and had the honor of carrying with him the degree, A. B." While on page 476, of the Manual, his *Manuscript Found* is described as full of errors of grammar, orthography, etc.

The correspondent should read the Manual more carefully. He would then see that the author himself does not say that Spaulding was a graduate of Dartmouth, but merely remarks that



it was reported that Spaulding was a graduate from that institution. The author of the Manual does not believe that Spaulding was a graduate of Dartmouth, or any other college, the best evidence being furnished by *Manuscript Found* that he was not an educated man; but it was claimed by his surviving relatives and friends, when connecting him with the origin of the Book of Mormon, that he was a graduate of Dartmouth, and their reputation of him is merely recorded.

The other questions relate to the manner of translating the Nephite record. In one communication, a president of an association, an aid in a M. I. A. Stake Board, and a bishop's counselor, join in saying:

We are not able to harmonize the theory of translation presented in our Manual with the testimony of the Three Witnesses, especially Harris and Whitmer. We are not able either to harmonize the theory of the Manual with the following passages of scripture regarding the interpreters: Ether 3: 22-25; Mosiah 8: 13-18; Mosiah 28: 11-15; Doctrine and Covenants, Section 130: 8-10.

To answer the matter set forth in the above quotation, it is necessary to ask: What is the Manual theory of translating the Nephite record? It is a theory based upon the only statement made by the Prophet Joseph Smith on the subject; *viz.*, "Through the medium of Urim and Thummim I translated the record by the gift and power of God;"\* and the Lord's own description of the manner of translating in general by means of Urim and Thummim, contained in his revelation to Oliver Cowdery in the Doctrine and Covenants, sections viii and ix.

That is the only theory the Manual has upon the subject. The foregoing quotation from the prophet is all he has said with reference to the manner of the translation, and we could wish that all other persons, necessarily less informed upon the subject than the prophet himself, had been content to leave the matter where he left it. In this, however, they did not follow his wise example; but must needs undertake to describe the manner of the translation; and from such description has arisen the idea that the Urim and Thummim did all, in the work of the translation, the prophet,

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\* Wentworth's letter, *Millennial Star*, vol. 9, page 118.



nothing; execept to read to his amanuensis what he saw reflected in the seer-stone or Urim and Thummim, which the instruments, and not the prophet, had translated. The men responsible for those statements, on which said theory rests, are David Whitmer and Martin Harris. The former says:

A piece of something resembling parchment did appear, (*i. e.*, in Urim and Thummim), and on that appeared the writing, one character at a time would appear, and under it was the translation in English. Brother Joseph would read off the English to Brother Oliver Cowdery, who was his principal scribe, and then it was written down and repeated to Brother Joseph to see if it was correct; then it would disappear and another character with the translation would appear. Thus the Book of Mormon was translated by the gift and power of God, and not by any power of man.\*

We have no statement at first hand from Martin Harris at all, only the statement of another, Edward Stevenson, as to what he heard Martin Harris say was the manner of translation. This was as follows:

By aid of the seer stone, sentences would appear, and were read by the prophet, and written by Martin, and when finished he would say "written," and if correctly written that sentence would disappear, and another appear in its place; but if not written correctly, it remained until corrected so that the translation was just as it was engraven on the plates precisely in the language then used.†

These statements have led to the assumption of the theory, I repeat, that the Urim and Thummim did the translating, not Joseph the Seer. Accordingly, it is held that the translation was a mechanical, arbitrary, transliteration; a word for word bringing over from the Nephite language into the English language, a literal interpretation of the record. The prophet, therefore, it is urged, was in no way responsible for the language of the translation, it was not his, but the divine instrument's, and if there are errors of grammar, or faults of diction, (modern words for which in the nature of things there could be no exact equivalents in an ancient language) New England localisms, modern phrases from the English translation of Hebrew scripture, and other sources—all these must have been in the original Nephite record, say the advocates

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\* *Address to all Believers in Christ*, by David Whitmer, page 12.

† *Millennial Star*, vol. 24, page 86-87.

of this theory, and are arbitrarily brought over into the English language.

This theory of translation led opponents of the Book of Mormon—and some who were not opponents of it, but sincere investigators of its claims—to suggest certain difficulties involved in such a theory of translation.

First. The impossibility of such a thing as a word-for-word bringing over from one language into another. Such a procedure could only result in producing an unintelligible jargon—a fact well known by those who are at all acquainted with translation.

Second. The fact that the language of the English translation of the Nephite record is in the English idiom, and diction of the period and locality when and where the translation took place, and is evidently but little influenced by any attempt to follow the idiom of an ancient language.

Third. The fact that such errors in grammar and diction as occur in the translation are just such errors as might reasonably be looked for in the work of one unlearned in the English language.

From this data the following argument proceeds: It is impossible that the alleged translation, whether by divine or human media, could be a word-for-word bringing over from the Nephite language into the English; and if the translation is not such a word-for-word bringing over affair, then it cannot be claimed that the Nephite original is responsible for verbal inaccuracies and grammatical errors. If the Book of Mormon is a real translation instead of a word-for-word bringing over from one language into another, and it is insisted that the divine instrument, Urim and Thummim, did all, and the prophet nothing—at least nothing more than to read off the translation made by Urim and Thummim—then the divine instrument is responsible for such errors in grammar and diction as occur. But this is to assign responsibility for errors in language to a divine instrumentality, which amounts to assigning such errors to God. But that is unthinkable, not to say blasphemous. Also, if it be contended that the language of the Book of Mormon, word for word, and letter for letter, was given to the prophet by direct inspiration of God, acting upon his mind,

then again God is made responsible for the language errors in the Book of Mormon—a thing unthinkable.

Rather than ascribe these errors to Deity, either through direct or indirect means, men will reject the claims of the Book of Mormon; and, since the verbal errors in the Book of Mormon are such as one ignorant of the English language would make, the temptation is strong, in the minds of those not yet converted to its truth, to assign to the Book of Mormon an altogether human origin.

In the presence of these considerations, it is but natural to ask, "Is there no way by which such a conclusion may be avoided?" Most assuredly. Set aside the theory based upon the statements made by David Whitmer and Martin Harris, (mark you, *I say the theory* based on these statements, not necessarily the statements themselves) and accept the more reasonable theory based upon what the Lord has said upon the subject, in sections viii and ix of the Doctrine and Covenants, where, in describing how Oliver Cowdery might translate by means of Urim and Thummim, the Lord said:

I will tell you in your mind and in your heart, by the Holy Ghost which shall come upon you, and it shall dwell in your heart.

Then, Oliver only having partially succeeded, and that to a very limited extent, in his effort to translate, the Lord, in explaining his failure, said,

Behold, you have not understood; you have supposed that I would give it [*i. e.*, the power to translate] unto you, when you took no thought, save it was to ask me; but, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right; but if it be not right, you shall have no such feelings, but you shall have a stupor of thought, that shall cause you to forget the thing which is wrong.

This is the Lord's description of how Oliver Cowdery *could* have translated with the aid of Urim and Thummim (see context of the revelations quoted), and it is undoubtedly the manner in which Joseph Smith *did* translate the Book of Mormon through the medium of Urim and Thummim. This description of the translation destroys the theory that Urim and Thummim did everything, and the seer nothing; that the work of translating was merely a

mechanical process of looking at a supplied interpretation, in English, and reading it off to an amanuensis. This description in the Doctrine and Covenants implies great mental effort; of working out the translation in the mind, and securing the witness of the Spirit that the translation is correct. In all this, Urim and Thummim are helpful. They are an aid doubtless to concentration of mind. They may have held at the time just the characters to be translated at the moment, and excluded all others; the translation thought out in the seer's mind may also have been reflected in the interpreters and held there until recorded by the amanuensis, all of which would be incalculably helpful. But since the translation is thought out in the mind of the seer, it must be thought out in such thought-signs as are at his command, expressed in such speech-forms as he is master of; for man thinks, and can only think coherently, in language; and, necessarily, in such language as he knows. If his knowledge of the language in which he thinks and speaks is imperfect, his diction and grammar will be defective. That errors of grammar and faults in diction do exist in the Book of Mormon (and more especially and abundantly in the first edition) must be conceded; and what is more, while some of the errors may be referred to inefficient proof-reading, such as is to be expected in a country printing establishment, yet such is the nature of the errors in question, and so interwoven are they throughout the diction of the book, that they may not be disposed of by saying they result from inefficient proof-reading, or referring them to the mischievous disposition of the "typos," or the unfriendliness of the publishing house.

In the presence of these facts, only one solution to the difficulties presents itself, and that is the solution suggested in the Manual; *viz.*, that the translator is responsible for the verbal and grammatical errors, in the translation; as it is said of the original Nephite record, so let us say of the translation of that record, "If there be faults, they are the faults of man;" not of God, either mediately or immediately. Nor does this solution of the difficulties presented cast any reflections upon Joseph the Seer. It was no fault of his that his knowledge in the English language was so imperfect. His imperfect knowledge was due entirely to



his limited opportunity to acquire such knowledge; to environment, not at all to neglect of opportunities or to mental laziness.

But it is objected that this theory unsettles former conceptions of the part taken by Urim and Thummim, in the work of translation. It upsets somewhat the marvelous that has been associated with the translation of the Nephite record. "Shall we understand," writes with some feeling one objector, "that Urim and Thummim are not what they hitherto purported to be?" and cites somewhat indefinitely the testimony of the Three Witnesses; refers, but not definitely, to the *History of the Church*, and to a sermon by Brigham Young; also to the following passages in the Book of Mormon and Doctrine and Covenants: Mosiah 28: 11-15; Ether 3: 22-25; Mosiah 8: 13-19; Doctrine and Covenants, section 130. We assure this writer and other correspondents of the ERA that there is no conflict between the Manual theory of translation and these passages of scripture. The strongest passage cited as suggesting a conflict is Mosiah, 28: 13-16, as follows:

And now he translated them (*i. e.*, the Jaredite records) by the means of those two stones which were fastened into the two rims of a bow.

Now these things were prepared from the beginning, and were handed down from generation to generation, for the purpose of interpreting languages; \* \*  
\* And whosoever has these things, is called seer, after the manner of old times.

Emphasizing and insisting upon a rigid construction of the words, "Now these things were handed down \* \* for the purpose of interpreting languages," may seem to fix the power of interpretation in the divine instruments, not in the seer; but when these words are considered in connection with all that one may learn upon the subject, we know better than to insist upon a severely rigid construction. It should be observed in the opening sentence of the very passage quoted that these words occur:

And now he (Mosiah) translated them (the Jaredite records) by means of those two stones, which were fastened to two rims of a bow.

In other words, Mosiah, the seer, did the translating, aided by Urim and Thummim; it was not the Urim and Thummim that did it, aided by Mosiah.

Moreover, the theory that the interpreters did the translating,

not the seer aided by them, is in conflict with the Lord's description of translation by means of Urim and Thummim; and if old conceptions respecting the part performed by Urim and Thummim are in conflict with God's description of translation, then the sooner we are rid of such conceptions the better.

"We are not able," say some of these objectors, "to harmonize the theory of translation, presented in our Manual, with the testimony of the Three Witnesses." The testimony of the Three Witnesses respecting the translation of the record, mentioned in the foregoing, is simply this:

We also know that they have been translated by the gift and power of God, for, His voice hath declared it unto us.

This goes no further than the Prophet's description, already quoted. The only thing Oliver Cowdery ever said, outside of the official testimony of the Three Witnesses, was:

I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated by the gift and power of God, by the means of Urim and Thummim.

This is all that he has said on the subject, and that is in harmony, it will be observed, with what the Prophet Joseph Smith said, and at no point contradicts the view of translation set forth in the Manual.

There remains, however, the statement of Whitmer and Harris, and it is claimed that the Manual theory of translation cannot be harmonized with what they have said. If that were true, and the Manual theory is more in harmony with what God has said upon the subject than what they have said, then all the worse for their theory—"yea, let God be true but every man a liar!" And, by the way, in passing, I want to ask those who stand up so stoutly for the vindication of what Messrs. Whitmer and Harris have chanced to say on the subject of translation—What about the Lord's description of the same thing in the Doctrine and Covenants? Are they not interested in vindicating that description? I care very little, comparatively, for what Messrs. Whitmer and Harris have said about the subject. I care everything for what the Lord has said about it. Whence did the two

witnesses in question obtain such knowledge as they had about the manner of translation? Undoubtedly, from the Prophet Joseph; for they claim no revelation from the Lord upon the subject. And this knowledge they did not announce until in the later years of their lives; nothing was said about it, by them, until long after the death of the Prophet. They doubtless have given their recollection of what the Prophet had told them about the manner of translating; but experience and observation both teach us that there may be a wide difference between what is really said to men, and their recollection of it—their impressions about it; especially when that recollection or impression is not formulated into written statement until long years afterwards.

At the same time, it is proper to say, as the Manual suggests, that there is no necessary conflict between the statements of these two Witnesses and the Manual theory of translation. They say the Nephite characters, to be translated, appeared in Urim and Thummim. We say that may be true, or the Prophet may have looked through the interpreters—since they were transparent stones—and thus have seen the characters. They say the interpretation appeared in English, under the Nephite characters in Urim and Thummim: we say, if so, then that interpretation, after being wrought out in the Prophet's mind, was reflected into Urim and Thummim and held visible there until written. The English interpretation was a reflex from the Prophet's mind. All this is possible, and is not in conflict with what either the Prophet or Oliver Cowdery said upon the subject; nor in conflict with the Lord's description of translation. But to insist that the translation of the Book of Mormon was an arbitrary piece of mechanical work, wrought out by transparent stones rather than in the inspired mind of the Prophet, is in conflict with the Lord's description of translation, and all the reasonable conclusions that may be drawn from the known facts in the case. This theory—the Manual theory—accepted, accounting for errors in grammar and faulty diction, as pointed out in chapter vii, Part I of Manual, and in chapter xlvii, of the Manual, Part III, is easy.

It is asked, however, "Shall we understand that Urim and Thummim are not what they have hitherto purported to be?" By no means; if by "purported to be," is meant what the seers,

Mosiah of the Book of Mormon, and Joseph Smith, said of them. The former said of them that "he translated by means of them"—*i. e.*, they were an aid to him in translating. Joseph the seer said that "through the medium" of Urim and Thummim, he translated the Nephite record—*i. e.*, they were an aid to him in the work of translation. But if by "purported to be" is meant that the Urim and Thummim did the mental work of translating—that the instrument did everything, and the Prophet nothing, except to read off what the instrument interpreted—then the sooner that theory is abandoned the better; there is nothing in the word of God, or right reason, to warrant it; it is utterly untenable, and affords no rational explanation of the difficulties arising from the existence of verbal and grammatical errors in the translation of the Nephite record.

But the question is asked, "Why bring these matters up at all?" "I seriously question the expediency of any theory, beyond the facts that are definitely known and attested, to explain the details of the coming forth of the Book of Mormon," says one ERA correspondent. So say we all. I wish Messrs. Whitmer and Harris, and those who have worked out theories based upon their statements, had left the whole matter where the Prophet Joseph left it; but this they failed to do. Then opponents took up the question, and insisted that the theory of translation, hitherto commonly accepted, requires us to charge all the faults in diction and errors in grammar, to the Lord; and also urge that we have no right, under this theory of translation, to change a single word of the translation, and some Latter-day Saints take the same view.

The correspondent last quoted also says: "It is enough for me to know that the Book of Mormon was translated by the Prophet Joseph Smith, by the gift and power of God, through the means of the Urim and Thummim." The present writer might join in that simple, bigoted refrain, and say—"for me, too." But what of those for whom it is not enough? What of the many young men in the Church who hear the objections urged by the opponents of the Book of Mormon, based upon the hitherto popular conception of the manner in which the translation was done—what of them? What of the earnest inquirers, in the world, whose knowledge of languages, and of translation, teaches them that the



hitherto popular conception of the translation of the Book of Mormon is an absurdity, not to say an impossibility—what of them? What of the elders in the mission field who are constantly coming in contact with these questions involved in the manner of translating the Book of Mormon, and are asking—as they have been asking for years—for some rational explanation of these matters—what of them? It is not enough, in the presence of the controversies that have arisen out of Messrs. Whitmer and Harris's unfortunate partial explanations, to say that the Book of Mormon was translated by the gift and power of God, and that is enough for one to know.

It is not a question involving merely the wisdom or unwisdom of setting up a "theory" of the manner in which the translation of the Book of Mormon was accomplished. A "theory" already existed, based upon the statements of Messrs. Whitmer and Harris, which, as generally understood, was untenable. This had to be corrected; and the truth, so far as possible, ascertained and expounded. It was not the desire to create a new theory respecting the translation of the Book of Mormon that prompted the writer of the Manual to advance such explanations as are there made. Indeed, the theory set forth in the Manual did not originate with him. The difficulties involved in the hitherto commonly accepted theory of translation have long been recognized by Book of Mormon students; and often have been the subject of conversation between this writer and Elder George Reynolds, President Anthon H. Lund, members of the Manual committee, and others; and this writer by no means regards himself as the originator of what is sometimes called the new theory of the Book of Mormon translation.

Meantime, the fact should be recognized by the Latter-day Saints that the Book of Mormon of necessity must submit to every test, to literary criticism, as well as to every other class of criticism; for our age is above all things critical, and especially critical of sacred literature, and we may not hope that the Book of Mormon will escape closest scrutiny; neither, indeed, is it desirable that it should escape. It is given to the world as a revelation from God. It is a volume of American scripture. Men have a right to test it by the keenest criticism, and to pass severest judgment upon

it, and we who accept it as a revelation from God have every reason to believe that it will endure every test; and the more thoroughly it is investigated, the greater shall be its ultimate triumph. Here it is in the world; let the world make the most of it, or the least of it. It is and will remain true. But it will not do for those who believe it to suppose that they can dismiss objections to this American volume of scripture by the assumption of a lofty air of superiority, and a declaration as to what is enough for us or anybody else to know. The Book of Mormon is presented to the world for its acceptance; and the Latter-day Saints are anxious that their fellow men should believe it. If objections are made to it, to the manner of its translation, with the rest, these objections should be patiently investigated, and the most reasonable explanations possible, given. This is what, in an unpretentious way, is attempted in the Manual. The position there taken is intended to be not destructive, but constructive; not iconoclastic, but conservative; not negative, but positive; and the writer is of opinion that time will vindicate the correctness of the views therein set forth.

(TO BE CONCLUDED IN MAY NUMBER.)

Salt Lake City, Utah.

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## FAITH AND WORKS.

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Once when Cromwell's troops were about to cross a river to attack the enemy, that great leader concluded an address to them with these words: "Put your trust in God; but mind to keep your powder dry." Colonel W. Blacker, in *Oliver's Advice*, writes:

The Power that led his chosen, by pillared cloud and flame,  
Through parted sea, and desert waste, that Power is still the same;  
He fails not—He—the loyal hearts that firm on him rely;  
So put your trust in God, my boys, and keep your powder dry.

# CONCERNING THE EDUCATION OF YOUNG MEN.

BY MILTON BENNION, M. A., PROFESSOR OF PHILOSOPHY, UNIVERSITY OF UTAH.

---

## II.—THE OBLIGATION TO SERVE.

Each generation is the trustee of civilization. Each generation owes it to itself and to its posterity to protect its culture, to enrich it and to transmit it.—*Nicholas Murray Butler.*

That all things are inter-related is one of the greatest principles that the study of science and philosophy has revealed. For instance, the movements of each of the heavenly bodies is related to or determined by the movements of all the rest. The absolute creation or annihilation of a star would create a disturbance of the whole material universe. For another instance, every blade of grass is directly dependent; on the one hand, upon the sun, over ninety millions of miles away; and, on the other, upon the geological agencies that have been at work for many centuries, creating a soil in which the roots may obtain nourishment. Again, a human infant is descended from millions of ancestors, and may become the progenitor of millions of other human beings. So whether we study the sciences of matter and energy, of life, of mind, or of society, we find no end of relationship. The number of possible connections is lost in the infinite. Yet in the midst of this undoubted unity, individuality is clearly manifest. What is the relation of the one to the many? Of the individual to the world? Thus the old Greek philosopher, Parmenides,\* and the

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\* Fifth century B. C.

American scholar, Josiah Royce,\* have stated the great problem of philosophy—the pivotal problem about which, since 500 B. C., the most profound philosophical discussions have revolved. I wish here simply to call attention to this fact, and to point out that between the individual, on the one hand, and the universe on the other, there are minor unities composed of groups of individuals. The life of the human race on earth is such a unity. Each individual is not only related to the past through physical heredity, but through social heredity, he is indebted to all historic peoples, because from them he inherits all the achievements of civilization. However great his genius, small indeed is the individual man's contribution to this civilization, compared with what comes to him already created. Among these things on the mental or spiritual side are: language, literature, biography, history, science, music and other fine arts; public and private schools, colleges and universities; government, with all its complicated machinery, its established customs, its written and unwritten law; the church with its theology, moral code and organizations for the promotion of spiritual development. These intellectual and spiritual creations and social institutions represent the accumulated results of the labors of humanity since history began.

On the material side, the man of today inherits the results of the application of science and of the labors of countless generations of men. Even in the use of the simplest tool, he is enjoying the benefit of man's struggles in the dawn of civilization. How utterly helpless would he be, how insignificant his attainments, if he had to invent, without model or assistance, such a simple thing as a hoe, and had to prepare from mother earth the material of which the hoe is made! These apparently simple achievements of the ancients made it possible for their successors to go on to further discovery and invention, until now the individual finds already prepared for his comfort and convenience, railroads, steamships, electric cars, telegraph and telephone lines, electric lights, water systems, and a thousand other things to the production or invention of which he has contributed nothing. Even the roads he

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\* Professor of the History of Philosophy, Harvard University, author of *The World and the Individual*.



drives over, and the paths he walks on, have been prepared by the labor of others.

Is he not, then, indebted to the race for this rich and ever-increasing inheritance? Instead of boasting of his superiority over the ancients, because of his science and art, his constitutional government, and his material progress, he ought rather to manifest the deepest gratitude to struggling humanity for this great heritage. Does not justice demand that he shall protect this culture and material civilization, enrich it to the extent of his ability, and pass it on to succeeding generations? His debt to the past is immeasurable. To those individuals who struggled and died for his freedom and well-being before he was born, he cannot pay this debt; neither could they discharge their obligations to their progenitors. But there is the obligation, nevertheless, and the possibility of its fulfilment lies in the fact of race unity. The individual is a debtor to humanity, and to humanity, according as God shall give him strength, he may pay this debt. I speak here of obligations to mankind and possibilities of rendering service from a purely secular point of view. Man's obligations to God, and the further possibilities of serving humanity that religion reveals, may be added to this.

To anticipate a possible objection, we may ask this question:

If, then, man comes into the world a debtor, under obligations to serve humanity for all his days, what about his supposed individual freedom, and his "right to do as he pleases, so long as he does not interfere with the like right of others?" But has he any such right? And if he had, would that constitute moral freedom? Would it not include the right of a man, after having been brought up and educated by society, to commit suicide, instead of giving to society something in return for what he has received? It is necessary to distinguish clearly between free agency, legal right and moral right, and to understand the meaning of freedom. Free agency means that a man may serve either God or the devil, without external compulsion. How can a man be compelled to serve the one or the other? It must, in the nature of the case, be a matter for free choice. He has his free agency to commit all sorts of crime, even to murder. But he will very soon learn that he has no legal right to do so. The idea of non-

interference with the lives, the property, and the peace of others is commonly taken as a basic principle in determining legal rights. This is good, as far as it goes, but it is not all. A man may live within his legal rights, and remain a moral weakling. The moral life is based upon a higher principle, a much nobler conception of life,—the idea of race-unity and the mutual indebtedness and obligation of man to man. To be an ethical man, means to be a social individual, one whose life is brought into harmony with the idea of the welfare and betterment of humanity. To be a mere individual is no better than to be a toad. If that is the sort of individuality and freedom a man desires, he may find it without troubling himself about the moral law.

What, then, is freedom? In a superficial way, and in the ordinary sense, it is to be without external restraint. But moral freedom means much more. A man may be free from external restraints, and yet be a slave to passion, appetite, ill-temper or other form of vice. As conformity to the law of the land is the condition of legal freedom, so only as a man lives the moral law, in both its negative and positive aspects, is he morally free. And moral freedom must always be regarded as an end in education.

The discovery of the nature of the moral law has been one of the great aims of both religious and philosophic thought. In both scripture and philosophy morality is prominent and fundamental.

Two things move me to ever greater awe; the starry heavens above me and the moral law within me. Duty! Word so sublime and full of meaning, whence art thou, and what origin is worthy of thee? Thou dost not appeal to us through the persuasiveness of passion, nor by threats dost thou seek to stir our wills. Thou wouldst not have us shrink from thee in fear and terror. But thou settest up a law which is of our own souls; to this law thou expecteth unconditional submission. Before the law we bow in awe, even though not always in obedience; all feelings retire before it in silence, even though they may seek to avoid its decrees.\*

Education is most certainly a duty. The moral law requires that a person shall fit himself to render the best possible service to

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\* Kant.

humanity. While education, viewed from the social side, is love and service to God and man, it is also, from the individual point of view, a realization of the moral law within. There is no antagonism between a man's social duties and his moral perfection. Conflict between the desires of the individual and the good of society arises only on the lower plane of material self-seeking. The highway of social service is the only road to individual self-realization. "He that finds his life shall lose it; and he that loses his life for my sake shall find it." Likewise, he that seeks to perfect his life apart from society and from social duties shall mar it; and he that loses thought of himself in the service of others shall attain the highest and most complete development.

Salt Lake City, Utah.

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### THE PICTURE.

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*(For the Improvement Era.)*

Can you paint for me a picture  
 Of a meadow springing green,  
 With a brooklet flowing thro' it,  
 Laughing ripples in the scene?  
 Willows bending over eddies,  
 Pools a-flashing in the sun,  
 And a group of happy children  
 Crossing over, one by one?

Can you show the "johnny-jump-ups,"  
 Meadow violets so blue,  
 And the children gath'ring nosegays  
 Sparkling with the morning dew;  
 Blackbirds darting o'er the fences;  
 Bob-whites whistling o'er the way?—  
 Painter, can you paint this picture,  
 With its colors bright and gay?

Can you show within the picture  
 Little sweetheart's flaxen curls,  
 Daintiest of all the children,  
 Little queen among the girls?  
 Tender eyes that I remember,  
 Like the "johnny-jump-ups" blue;

Can you paint her in the picture,  
All so tender, sweet and true?

Can you show a barefoot urchin,  
Bashful, awkward, rather slim,  
With a face sunburnt and freckled,  
And a hat with ragged brim;  
Heart all glowing in a love-dream,—  
Wishing he were now a man,—  
Painter, can you paint this picture?  
Paint it for me, if you can!

J. L. TOWNSEND.

Payson, Utah.

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### CONTENTMENT.

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Sweetheart of my early girlhood;  
Husband of my later years;  
Soother of my pains and sorrows,  
One who wipes away my tears.  
What would life be, dear, without thee?  
Could I tread the path alone?  
No; thou art my star, my beacon;  
Till we reach our final home.

Wouldst thou know how much I love thee,  
(Mortal words can never tell),  
Divine thou must my thoughts and feelings  
That deeply in my bosom swell,  
From the morn till sunny noon-tide;  
Evening finds me just the same;  
I love thy looks, thy words and actions,  
Am so proud I bear thy name.

Oft I wonder how so perfect,  
In my sight, you can appear;  
When I know that all we mortals  
Imperfection's seal must bear;  
Surely, few on earth are like you,  
Or I more of them could see.  
For my true, congenial sweetheart,  
God of love, be thanks to thee.

EVA RAE.

Layton, Arizona.



# LIFE OF ST. PAUL FOR THE YOUNG.

BY GEORGE LUDINGTON WEED.

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## CHAPTER XVIII.

### LYSTRA.

Location—"The King of Pagan Gods"—Paul's Preaching Places—Cripple Healed—Mistaken for Gods—Jupiter and Mercury—Homage Offered and Refused—Changed feeling—Paul Stoned—As from the Dead.

Forty miles from Iconium Paul and Barnabas reached the little town of Lystra in Lycaonia. It is not now known exactly where it stood. The supposed spot is called Black Mountain, noted as a dangerous place because of the many and daring robbers who make it their home. Lystra was a heathen city. There seems to have been no synagogue in it, and only a few Jews. The people generally knew nothing of the God the Jews worshiped. When the apostles came near the city, they saw a great temple. Before it there was a statue of "Jupiter, the king of the Pagan gods," "the father of gods and men." The ignorant worshipers believed he watched over it and kept them from harm. They brought animals to the temple to be slain by the priests and offered in worship.

As there was no synagogue, the apostles held their service in the open air, on the street, or in the market-place, or under the shady trees. "There they preached the gospêl" to a strange audience, villagers of little learning, and rude in dress and manner. It was the same good news concerning Christ which they preached to wise and refined men in the cities.

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Paul and Barnabas seemed strange to them because of the things they said. The longer the apostles stayed, the more interested and excited the people became. Paul was the chief speaker. They were ready to say of them as some said to Jesus, "Never man spake like this man." They began to think that perhaps the apostles were gods such as they worshiped. Then something happened which made them believe this was so. In the group about Paul there was a certain man "impotent"—weak—in his feet, being a cripple who had never walked. That is a sad description. As a child he had never taken even tottering steps. He had never been a bounding boy, full of life, racing with his companions. As a man he had always to lie on the ground, as he did when Paul was preaching. He turned his face toward the apostle, gazed upon him in wonder, believed the gospel of Christ, and even "had faith to be healed." Paul understood this as he earnestly looked upon the poor man with pity and yet with gladness because of what Jesus was about to do through him. He spoke to the cripple in a loud voice, saying, "Stand upright on thy feet." Immediately "he leaped and walked" with a joy he had never known before. He was healed by Jesus whose gospel Paul was preaching, and who had said to a man sick of the palsy, "Rise up and walk." Paul may have used the words of Peter to the "impotent" man at "the beautiful gate of the temple"—"in the name of Jesus of Nazareth, rise up and walk." With what a thrill of delight did the cripple of Lystra give his first leap and take his first step; but with what greater joy did he learn of him by whom he had been healed!

The multitudes seeing the miracle were filled with awe and excitement. They were ever ready to believe marvelous tales, especially about the deities they worshiped. Mistaking Paul and Barnabas for such, they cried out, "The gods have come down to us in the likeness of men." They believed that this sometimes happened. They gave new names to the apostles, names of heathen divinities. Barnabas is described as a tall man with a noble figure, and a kind, pleasant face. That was the sort of being which the Lystrians imagined their chief god to be, near whose temple they were gathered. So they gave to Barnabas the name of Jupiter. Mercury was believed to be small in size, and one

who helped men to express their thoughts in beautiful language which interested and excited the hearers. He was called the god of eloquence. As Paul was smaller than Barnabas, and the chief speaker, he was named Mercury.

The news of the wonderful miracle spread. The whole town was in the utmost excitement. The priest of Jupiter was called to do honor to the supposed gods. Oxen crowned with garlands were brought for sacrifice to them. A procession was formed to escort the supposed heavenly visitors from their lodgings to the temple.

At first the apostles were ignorant of this intended idolatrous worship of them. Discovering the purpose, they were grieved at the ignorance and superstition of the people. They were filled with horror at the thought of homage being given to them which belonged to God only. They rent their garments to show the depth of their feeling. Springing to the doorway of their lodging they forbade entrance, saying: "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

These truthful words changed the minds of the rude heathen. But, while the multitudes turned away from the apostles, they did not turn to the true God. The oxen were driven away, but not for sacrifice. The garlands faded away as did the honor for which they were intended. With little thought the people asked, "If these strange visitors are not gods who—what are they?" In their ignorance, they were easily made to believe that Paul and Barnabas deserved ridicule and punishment, instead of honor and worship. This was done by certain Jews who had followed them from Iconium and even Antioch to turn the Lystrians against them. They made the people believe that the healing of the cripple was not a miracle by God, but was some magic done by "Beelzebub, the prince of the devils," by whom certain men said Jesus performed his miracles. They persuaded the rude mob of Lystra to attempt to do what they themselves had purposed in Iconium, but failed in doing: that was to kill Paul. He was not "cast out of the city and stoned," as Stephen was in Jerusalem, but his ene-

mies "having stoned Paul, drew him out of the city, supposing he had been dead." What memories he must have had of that other scene when he kept the raiment of them that slew Stephen! He never forgot that hour in Lystra. In after years, when telling of his sufferings, he wrote, "Once was I stoned." His stoning must have been near the temple of Jupiter.

The Christian disciples, his faithful friends, followed him outside the walls, and stood around his mangled body. Poor Barnabas must have thought of a lonely burial in a strange city, and of the sad message he must carry to Antioch in Syria, and to Jerusalem—"Paul is dead!"

But he was not dead. He had been stunned by the stones and swooned away. While they looked upon him in pity and love, he "rose up" as from the dead, and in feebleness and pain "came into the city."

## CHAPTER XIX.

### TIMOTHY—DERBE AND THE HOMEWARD JOURNEY.

Lois, Eunice and Timothy—The Wounded Apostle—Paul and Timothy—Derbe—Return Journey—Churches Visited—Sailing for Syria—Syrian Antioch—Report to the Church—Summary by Paul.

In the group weeping around Paul's apparently lifeless form at Lystra, may have been a woman named Lois, and her daughter Eunice with a young son fifteen years of age. His name was Timothy. As he looked into the pale face of Paul, stained with blood, and yet calm in apparent death, he may have had such thoughts as we have supposed Saul had when looking into the face of the martyred Stephen. Each of them saw how a Christian can die, even a death of agony. If present, with what joy Timothy saw Paul revive, his eyes open, his hands move, his effort to rise, the returning knowledge of things about him. We may even think of his leading the apostle to his own home, where his services and the womanly care of his mother and grandmother helped returning life. Perhaps Timothy read to him from the Scriptures with which he had already become familiar, especially the Psalms written by David in affliction.



We have imagined that Paul in Jerusalem with Barnabas was a guest of Mary, whose son John Mark became his companion. We may also imagine Paul the guest of Eunice, whose son Timothy in future years was to be of more value to him and to the church than John Mark and even Barnabas. He was to become a companion in journeys, a trusted messenger, a minister to churches established by Paul, a comforter in prison and elsewhere, for twenty-three years until the end of the life of the apostle. With a fatherly affection, Paul called him his son Timothy. It is probable that Timothy, his mother and grandmother, became Christians at the time of Paul's persecution, thus giving him exceeding joy in his affliction.

Suffering from his wounds, Paul fled from Lystra in Lycaonia to Derbe, where he was allowed to rest a short time, happy and successful in labor, without any to oppose him. There he gained a valued friend for many years, Gaius by name.

Paul now commenced his return trip to Antioch in Syria. But he would not leave the region where Christians were like sheep on a desert or among wolves, without a visit to each flock to give strength and comfort. He was a bold man in doing this where his life was in constant danger from those whose plots of murder had thus far failed. Doubtless his friends kept secret his movements helping him as they could, as did the disciples who aided his escape from Damascus. As he went from place to place, the joyful news would be whispered, "Paul is here." In each there were solemn meetings and earnest prayer, and the ordaining of elders who should be the leaders of the little company when the apostle was gone. He went from Derbe twenty miles to Lystra; thence forty miles to Iconium; then sixty miles to Antioch in Pisidia.

Recrossing the steep, rugged, dangerous, rocky mountains of Taurus, where we followed him in his outward journey, he is again at Perga in Pamphylia. There he stops some time preaching, perhaps while waiting for a vessel at the seaport of Attaleia to carry him back to Seleucia in Syria, whence he had sailed for Cyprus at the beginning of his journey. Once more the lofty Mount Casius is in sight. He sails up the beautiful Orontes whose green banks, shaded with ilex, myrtle and arbutus, are a great and pleasing contrast to the barren plains of Lycaonia, seeming to welcome his

return to Syrian Antioch. Entering the city he goes to the street Signon, of which he has pleasant memories because of the Christians who now hasten to greet him whom they sadly sent forth as their missionary to Asia Minor. With deep emotions he tells the story of his journey—his sufferings and successes. It is not about the plots to take his life, and his fleeing from city to city, and the stoning at Lystra, that he has the most to say; but that worshipers of false gods like Diana and Jupiter had become worshipers of the true God.

As Paul continued his story, these disciples, who were first called Christians in Antioch of Syria, rejoiced greatly that in the city of the same name in Pisidia and other places there were those who also could be called by the name *Christian*.

So ended Paul's first missionary journey. The memory of his experiences never faded. In after years he wrote to Timothy: "Thou hast known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came upon me at Antioch, Iconium, at Lystra; what persecutions I endured, but out of them all the Lord delivered me."

He returned to Antioch "a shattered man:" yet with his weakened body he had a strengthened "purpose" and "faith" and "patience," to endure whatever his Lord called him to be, to do, and to suffer as the apostle of the Gentiles.

## CHAPTER XX.

### CHRISTIAN JEWS AND GENTILES.

Jewish Treatment of Gentiles—Serious Questions in the Christian Church—Mistaken feeling in Jerusalem—Paul and Barnabas sent to Jerusalem—Titus—A Private Meeting—A Church Meeting—A Happy Decision—An Important Letter—The First General Council—Paul and John.

We have noticed the hatred of the Jews towards the Gentiles. They prided themselves upon the descendants of Abraham. They believed that they were the favorites of God—that he cared for them more than for any other people. So they looked down upon the Gentiles, refusing to treat them as equals. They did business with them, but would not visit nor eat with them as with friends.

We remember how, on the house-top in Joppa, God taught

Peter that all this was wrong; and how he went to the house of Cornelius and preached the gospel to him, a Gentile, and how he went to the church at Jerusalem and told the people there that the gospel of Christ was for all. Some were satisfied and ready to treat Gentile Christians with kindness, and welcome them to the same church with themselves. But others would not. While they called themselves Christians, they were not showing the Christian spirit.

And so in Jerusalem and elsewhere the question was being asked by many, "Must the Jews who have become Christians and the Gentiles who have become Christians be members of the same church and all be treated alike; or shall there be one church for the Jewish Christians and another for the Gentile Christians?" This was a very serious question. It gave Paul and the best Christians a great deal of trouble, because these differences were contrary to the teachings of Christ who loved all, and commanded all to love one another as brethren.

Some of these mistaken church members in Jerusalem went to Antioch and tried to influence the Jewish Christians there against the Gentile converts. They had been Pharisees, and said that those who did not obey Jewish law could not be saved. They claimed that Christian baptism was of no use. The Gentile converts were greatly troubled. They had not so understood Peter and Paul and Christ.

The matter was so important that Paul and Barnabas were asked to go from Antioch to Jerusalem and see the apostles and get their advice. Paul was all the more ready to go because he had a revelation from God telling him so to do. He took with them Titus, a young Gentile Christian, who would be much interested in what the apostles would say. They, too, would be interested in him, because he showed what a good man a heathen might become. As the three journeyed from Antioch to Jerusalem, "declaring the conversion of the Gentiles, they caused great joy to all the brethren" whom they met.

Once more Paul enters the Holy City to which he had come in boyhood to the school of Gamaliel, and then in early manhood after his conversion to see Peter, and then to bring offerings from Antioch to the famine-stricken Christians of Jerusalem. He had a private meeting with Peter, James—called "the just" because

he was so honest and true—and John. These were the “pillars of the church,” the men whose learning, wisdom and goodness helped the Christian company more than did any others.

There was a larger meeting of the church to talk about the great question of which we have spoken. There was much said, but we have only the four speeches of Peter, Paul, Barnabas and James.

With them at last all agreed, that there should not be one church for Jewish Christians and another for the Gentiles, but all should be treated as equals because both were followers of the same Lord of all. A letter saying this was written to the Christians in Antioch and other places, and sent to that city by Paul and others. One of them was named Silas, who was to become his companion in mission journeys. The church in Antioch was made happy by the letter from Jerusalem. It was ready to welcome all who could be called Christians, no matter by what other name they were called or to what nation they belonged. This meeting of the apostles in Jerusalem is known in church history as the First General Council.

In that meeting a pleasant thing happened to Paul. One of its members, who had made no speech, gave him “the right hand of fellowship” to show how pleased he and the others were at what he had said and done. That one was John “the beloved disciple” of their Lord. So far as we know, this was the only time that these two apostles ever met. This was in Jerusalem. Their earthly journeys were to be in different directions, guided by their Master till they should meet in the New Jerusalem.

## CHAPTER XXI.

### BEGINNING OF PAUL'S SECOND MISSIONARY JOURNEY.

Two Years at Antioch—Plan for a Second Journey—Trouble Concerning John Mark—Barnabas and Mark—Paul and Silas—Second Journey Begun—Route—Timothy a New Companion of Paul—At Antioch in Pisidia—Cybele—“Thorn in the Flesh”—Christian Sympathy—Troas—“The Beloved Physician”—First Sight of Europe—A Vision—Macedonian Cry.

After the return of Paul and Barnabas from the first missionary tour, they remained in Antioch “a long time”—two years.



Then Paul said to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." This was a noble purpose. It was like that of a loving father wanting to "visit" his children.

But before he started, a very painful thing happened. Good men sometimes think and feel differently, and this makes them do wrong. They are not as good friends as they were; but in the end they may become as friendly and even loving as before. Being friends of Christ helps men to obey his command to love one another. All this was true of Paul and Barnabas. On the second missionary journey Barnabas wanted to take his kinsman John Mark with them. You remember that this young man had started with them on the first journey, but left them at Perga and returned home, because, as we have supposed, he was discouraged as he thought of the trials and dangers which must be met. Paul was unwilling to trust him again. Barnabas was disappointed and very much displeased. So these two good men, who had been together so long and done so much good together, agreed to separate. It is sad to see them part in this manner. They never met again; but this was not because of a continued quarrel. Paul afterward wrote to Barnabas very kindly and showed him much honor. When in Rome he sent for John Mark to come to him, trusting him whom he had refused to trust in Antioch. Barnabas took Mark and sailed for Cyprus, his native island.

Paul chose Silas for his companion, and started on his second missionary journey. It was to be longer and more dangerous and more important than his first or third. In its results, it was to be grander than any other journey taken by any other man. When Paul started with Barnabas on his first journey from Antioch, the church "fasted and prayed and laid their hands on them and sent them away." When with Silas he started on his second, the church prayed that God would guide and protect them.

They first went northward through Syria; then around the northeastern extremity of the Mediterranean sea; then westward through Cilicia to Tarsus, Paul's childhood home. He revisited churches he had founded. With what glad surprise they must have welcomed his return.

At Lystra he would be at home once more with "Grandmother

Lois;" and "Mother Eunice," probably now a widow, and her young son Timothy, called "the young disciple of Lystra." The fatherless youth must have felt tenderly towards the great apostle who spoke of him as "my son;" "my true son in the flesh;" and of their relation being "as a son with a father."

The hints we have of Timothy give us the idea of almost a perfect character. He seems to have been shy and timid, but this did not conceal his virtues from those who knew him in Lystra and Iconium. In a youth of sixteen or seventeen, when he probably became a Christian, they saw a model for young and old. He was still a young man when Paul revisited his home. The apostle saw his loving spirit, his faithfulness to duty, the courage blending with his modesty, his fitness to be a companion and helper. We do not wonder that it is said, "Him would Paul have to go with him." So, as Hannah lent her son Samuel to the Lord, and as the widowed Christian mother in Jerusalem gave her son John Mark to his work, Eunice gave the light of her home to cheer the lonely apostle and Silas, as they went on their way to lighten the Gentiles.

Before they started on their journey, the whole church at Lystra assembled. In it Timothy made a public declaration of his faith in Christ, and was ordained for his new work. The elders of the church and Paul laid their hands on him in solemn consecration, and the "grace of the Holy Ghost descended like a flame into his heart." From that day and ever after rested on him Paul's benediction, "Unto Timothy my own son in the faith; grace, mercy and peace from God our Father, and Jesus Christ our Lord."

We may think of Paul once more in Antioch of Pisidia; and then among the heathen idolaters "in the region of Galatia." Among the false gods worshiped was "Cybele, the mother of the gods." People believed that a black stone which had fallen from the sky was her image. It may have been a meteorite—a mass of stone or iron such as sometimes falls from some unknown place to our world. Many Galatians in ignorance and fear worshiped this idol instead of God who made all things and all worlds—the true God whom Paul had come to make known to them. He stayed in Galatia months, perhaps years. We do not know the exact time, nor the places that he visited. But from his own writings we

learn that many turned from idolatry to the true God, and that many churches were founded by him.

Paul was hindered in his journeying by a serious bodily affliction. We do not know of what kind it was. He wrote of a painful trouble which he had many years. He called it "a thorn in the flesh." Some have thought this was a disease in his eyes, such as is common in the East, or that they were never well after his blindness in Damascus. This trouble may have greatly increased, or some other illness come upon him. His sufferings were very great and lasted a long time. No doubt Timothy tenderly nursed him "as a son with a father." Those who had become Christians did what they could for him, in their gratitude and love. He afterwards wrote a letter to them in which he said something like this: "You know that when I preached the gospel to you, I was taken very sick. My disease was such as to make me loathsome to you. You might have turned away from me in disgust and treated me as if you did not care for me. But this was not so: you were very kind, you treated me as if I were an angel. You were sorry because I was sick, yet you were glad to have my sickness keep me with you so long. I do believe that you love me so much that you would have been willing to pluck out your own eyes and give them to me if that could make me well."

When at last Paul was ready to leave Galatia, he was in great doubt where to go, but a revelation from God directed him to Troas, without telling him where he should go from there. That city is situated at the northwestern extremity of Asia Minor on the *Ægean* sea, near the narrow strait of the Dardanelles which separates Asia from Europe. The region of Troas is of deep interest to the student of history. Four miles from it lay the Plains of Troy. It was the scene of the Trojan war, the greatest in olden times. Ancient writers, especially the poet Homer, have caused it to be remembered through three thousand years. Readers and travelers think of its war horses and chariots, its armies and their leaders. But none were so great as the apostle who on almost the same spot proclaimed the gospel of the Prince of Peace.

Right here we may stop long enough to be introduced to a companion of Paul of whom we have not spoken. We have no-

ticed the apostle's serious illness in Galatia. He may not have recovered from the effects of it in Troas. Here we find him with a physician who becomes more than that to him. Next to Timothy, he is Paul's dearest friend in his journeys, labors, trials, shipwreck and imprisonment. His name is Luke. It is through him as writer of the "Acts of the Apostles" that we get most of what we know of the life of Paul. In the "Gospel of St. Luke," we have his story of Jesus Christ. Paul calls him "the beloved physician." As such he was great help to the apostle in his journeyings and sufferings. We may also believe that wherever he went he ministered to the bodies of men while he sought to help their souls. So, besides the name which Paul gave Luke, we may call him the first Medical Missionary.

As Paul stood upon the shores of the Hellespont—now the Dardanelles—and thought of the power and glory which men had sought on the Plains of Troy, he thought of the power and glory of another kind which he sought, not for himself but for his leader, Jesus Christ, for whose bidding he was waiting to tell him where next to go.

Behind him was Asia, where he had preached Christ crucified and his resurrection, and where Christianity had its beginning. Across the narrow strait was Mount Athos, nearly seven thousand feet high, his first sight of Europe, in which Christianity was unknown. Perhaps the lofty peak "seemed like some vast angel who beckoned him to carry the good tidings to the West."

Across the Ægean sea was Macedonia, whose heathenism may have burdened his spirit when he laid his head upon his pillow. That was a memorable night in which as he slept he had a vision—no vague dream of mountain or angel, but the distinct figure of a Macedonian soldier standing on the opposite shore toward which he was looking before he went to sleep. Beckoning him, the soldier cried, "Come over into Macedonia and help us."

When morning dawned, Paul told his vision to his companions. They understood its meaning as he did. Luke tells us that immediately they planned to go, feeling sure that the Lord had called them. "Therefore loosing from Troas," they crossed the Ægean sea, stopping first at the island of Samothrace, whose lofty mountains was a land-mark to the Pagan sailors who looked upon



them with awe. The next day they sailed to Neapolis, the harbor of Philippi, ten miles distant. The apostle's ship carried Christianity from Asia to Europe. In time other ships bore it to America; and still other from both countries to other lands, even back to Asia where it started. The Macedonian cry still comes from all heathen lands to all Christians everywhere, as truly, though not in the same way, as it came to Paul in Troas.

[TO BE CONTINUED.]

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## DO GOOD, AND JOY IS THINE.

*(For the Improvement Era.)*

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If you are seeking to be great,  
To carry deeds of worth and weight,  
Learn first this lesson most divine,  
Do good, and joy is thine.

If you would cheer the aching heart,  
To the oppressed a balm impart,  
Learn this one fact in early prime,  
Do good, and joy is thine.

If you would lift the weight of woe  
From him whose steps with age are slow,  
To this grand truth your acts incline,  
Do good, and joy is thine.

Or would you wipe the dimming tear,  
From eyes that look for love and cheer,  
Let these few words your thoughts entwine:  
Do good, and joy is thine.

No grander lesson e'er was taught,  
No heart could claim a nobler thought,  
Than this—no motto more sublime—  
Do good, and joy is thine.

SARAH E. MITTON.

## COMMON SENSE—ITS RELIABLENESS.

BY JAMES X. ALLEN, M. D.

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The phrase, common sense, has been, and is today, used to convey so many different ideas, that it would be almost impossible to use it in such a way that it would not agree with some of the prominent writers or speakers of past times; while at the same time it would be at variance from the definitions of some other prominent writer or speaker. I will not detain the reader by a reiteration of the many prominent writers and their special definitions of the phrase in question, but will eliminate from the catalogue all but the one best adapted to the purpose in hand.

By common sense I mean the common understanding or the common judgment of the majority of the common people.

One writer has said that common sense not preceded by metaphysical sense, is not an enviable possession. We of today think that the common sense of the world for untold centuries was anything but a desirable possession. And yet, this almost universal common sense was created and maintained by the most expert metaphysicians. For instance, the treatment of such mental disorders as melancholy, hysteria, and the milder forms of insanity, in Europe, was absurd, cruel and grossly wicked. These mental disorders were looked upon as the result of sin, and the possession by the patient by a devil or devils, and was treated in the most horrible manner. To be afflicted with any mental disorder, and reported to the authorities, was to be turned over to the sheriffs, tied to the whipping post, and not unfrequently imprisoned in a damp cell; and, in not a few cases, burnt alive at the stake. The best and truest of both men and women would betray such cases to

the authorities; the best and most kindly-disposed judges would condemn such patients to the most horrible inhumanities; not because the informers or the judges were unfeeling, but because their common sense and the law told them that such practices were both lawful and right. Metaphysics did not help them very much. Our treatment of such patients is sympathy and kindness.

The author of *The War Between Science and Theology* says: "The majority of the fathers doubted the possibility of salvation to such as believed that the opposite side of the earth was inhabited." The same author quotes St. Augustine as saying, "Men could not be allowed by the Almighty to live on the opposite side of the earth, since, if they did, they could not see Christ at his coming."\*

St. Augustine was certainly a great metaphysician, and is also credited, even today, with a goodly share of common sense; but the common sense of the world of his day was a very different thing from the common sense of the twentieth century.

The same author also further states that Cecco de Arsol was burnt alive at Florence for stating his belief that the opposite side of the earth was inhabited. And after Magellan had sailed around the world, the metaphysicians, and the great majority of the people, could not or would not see the point of their error. So much for metaphysical sense, and so much for common sense.

Even as late as the time of Martin Luther, the metaphysical sense was greatly at fault. Listen to a passage from the greatest metaphysician of his day, Martin Luther:

People give ear to an upstart (Copernicus) astrologer, who strove to show that the earth revolves, not the heavens or the firmament, the sun, and the moon. Whoever wishes to appear clever must devise some system, which of all systems is the best. This fool wishes to reverse the entire science of astronomy; but the sacred scripture tells us that Joshua commanded the sun to stand still, and not the earth.

Common sense varies with the education and enlightenment

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\* In past ages the priests professed to be experts in demonology; and I have no doubt about their knowing something about it.

of the masses, in different localities, and at different periods of time.

#### COMMON SENSE IN DIFFERENT AGES.

For instance, in the early Christian era, common sense said the earth was flat; that it was oblong—twice as long as it was broad; that it was higher at the north than at the south; that the firmament rested on the mountains that encompassed it. Lactantius, in the early part of the fourth century, in his *Divine Institutes*, makes these remarks: "About the antipodes one can neither hear nor speak without laughter. It is asserted that we should believe that men have their feet towards ours. Is there anyone so senseless as to believe that there are men with feet higher than their heads, or that crops and trees grow downward?" While this writer was a gentleman and a scholar, his judgment and understanding was the common sense of the world at large, with the exception of a few Greek scholars. What was common sense in the fourth century is, in respect to the form of the earth, nonsense in the twentieth century.

In the fifth century, St. Augustine said: "But as to the fable that there are antipodes, that is to say, men on the opposite side of the earth, where the sun rises when it sets on us—men who walk with their feet toward us—that is on no account to be believed." Although a very good man and a scholar, yet his judgment in scientific matters was that of the average common people, as well as the most intellectual of his day and generation. The twentieth century will have none of it.

When the Greek philosophers, in the fifth century before Christ, declared that the earth was a sphere, they shocked the sensitive minds of all Europe and Asia; they offered an insult to the common sense of the whole human family—kings, princes, priests, literati, as well as to that of the common people. All parties combatted the theory, and all people, with one accord, united in resenting the insult offered to their common sense. We have a memorable example of scientific sense intruding itself into the company of the world of common sense people in Dr. Wm. Harvey, in King James the First's time. When Dr. Harvey declared to the medical world that the blood left the heart by way of the ar-



teries and returned to that organ through the veins; that the blood did not ebb and flow, as do the tides, but that there was a perfect and persisting circulation, that ceased not so long as life lasted, the statement was taken by many of his learned medical brothers as an impeachment of their intelligence and common sense. Even after the doctor's demise, there were many who regarded the new discovery as a great hoax, very much as many men, who ought to have acted differently, heard with disgust the doctrine of evolution, as enunciated by Darwin, and generally misunderstood.

In the days of Dr. Harvey, anatomy was but indifferently understood. Science knew nothing of the great capillary system, and of countless numbers of corpuscles and cells which have occupied so much time and patience of microscopists up to the present time. Dr. Harvey was a man of scientific turn of mind. Observation and experimentation were his chief authorities. He turned aside from the path of the then common sense, in order that he might lift it up; and the scientific sense of Harvey has become the common sense of the present century.

We have another specimen of the evolution of common sense in the unsophisticated son of a common coal miner, George Stephenson. George, though innocent of education, or of scientific training, by metaphysical reasoning and experimentation, gave to the world steam locomotion. When in the House of Lords, seeking a permit to build and operate a line of steam railroad, he made the statement that he could construct an engine that would draw a train of wagons at the rate of as much as twelve miles an hour. This assertion was too much at variance with the common sense of the times, so much so, that one of the lords remarked, "Suppose, Mr. Stephenson, that when you are traveling at such unheard-of speed, with such an enormous load, there should happen to be a cow in the way; what then, Mr. Stephenson, what then?" Common sense was startled by the apparently absurd declaration. "Bad for the cow, my lord," was the hesitating answer of the genius of his day. But on passing from the building the question was asked him by the friend who had introduced him to that august assembly, "Mr. Stephenson, do you really think that it is possible to travel with such an enormous load at the rate of speed you named?" Mr. Stephenson told him that he had not the least

doubt but that he could construct an engine that would draw such a load, not only twelve miles an hour, but that it was possible to travel sixty miles an hour. The friend replied, "Why didn't you tell their lordships so?" Mr. Stephenson's answer was, "Why, bless you, man, when I told them that I could go twelve miles, they thought I was crazy. Had I said sixty, they would have had me in the insane asylum tonight."

The prophetic foresight of Mr. Stephenson, wonderful as it was, has been more than fulfilled in this age of invention and graft. A believer in inspiration will find no difficulty in placing George Stephenson's name among the greatest inspired benefactors of his race. There can be no question about the evolution of common sense since the days of the father of rapid steam railroad locomotion.

#### COMMON SENSE AND THE COSMOS.

What wonderful changes have taken place in the minds of all people with regard to the universe! Common sense on this subject has turned completely topsy-turvy. Some one has said that "love is blind," and surely common sense or understanding has been equally faulty with regard to the cosmos. But as time and experience bring clearer vision to the tender passion, in like manner has observation, and the accumulated experiences during the centuries, worked a marvelous change in the minds and understandings of succeeding generations.

For many thousands of years the earth was supposed to be flat, an oblong plain, but now it is known to be a globe. For thousands of years it was supposed to be the oldest, as well as the chief of all worlds around which the sun, moon and all the planets revolved; in fact, the rest of creation existed for our exclusive advantage and pleasure; at least, so said the common sense of those infantile days. The awakening to the real state of the matter has been slow but sure. The magnitude of the stellar worlds! Anaximander (600 B. C.) taught that the sun was equal in size to the earth. So also taught the great Pythagoras. Common sense, in the twelfth century, says that the sun is fourteen thousand times that of our mother earth. A witness in any court of law who should prove as far from the real state of a case as

is attributed to these Greek philosophers, would not be considered a first-class witness.

Another Greek philosopher, Diogenes Laertius, besides teaching that the earth was a globe, and the center of the universe, was sure "that it was as large as the sun." He was right about the "sphere," but sadly out about the "center of the universe," and "as large as the sun." Eudoxus (370 B. C.) taught that the diameter of the sun was nine times that of the moon. The common understanding of our day, and it is not a guess nor a supposition, but a mathematical, demonstrated fact, is that the diameter of the orb of day is 400 times that of the moon.

#### DISTANCE OF THE SUN AND MOON FROM THE EARTH.

I have read somewhere that the ancients considered the moon to be about nine miles distant from the earth. What a vast difference between nine miles and 240,000 miles; the latter is now taken to be her average distance from us.

Again, Pythagoras taught (in public, but it is said differently in private) that the sun was three or four times as far from the earth as is the moon; we now know it to be not less than 380 times the distance of the moon from the earth. It is evident that common sense is a very fickle thing, very unstable and, consequently, not a very reliable witness in any disputation. I remember reading that the great Sir Isaac Newton, or was it Copernicus? should have ventured the suggestion that the sun "may be as much as 5,000,000 miles distant from the earth," and that other astronomers thought that he exaggerated. Such was the common sense a few years back; now common sense says that the sun is over seventeen times as far away as the great Newton's or Copernicus' wildest imagination placed it from the earth on which we dwell.

#### MAKING SOMETHING OUT OF NOTHING.

Tertulian, in the second century A. D., wrote: "There is one God who made the earth in six days out of nothing." We now take it for granted that an equation with a positive quantity on one side, and a zero on the other, is an absurdity. Nothing comes from nothing, and even the Creator himself can make nothing out

of nothing but nothing! How common sense must blush when she views her picture, as painted in the different ages through which her changing character has passed!

#### COMMON SENSE IN DIFFERENT COUNTRIES.

What is common sense in one part of the world may be, and very often is, the veriest nonsense in another part of the world: For instance, the Eskimo in Labrador, dressed in his fur and dwelling in his ice-built hovel, should you tell him that you had seen whole tribes of people who live under the shade of trees, and wore no clothing save a breech cloth; that they subsisted mainly on fruit; that they eat very little meat, and cannot eat fats, etc.; why the Eskimo would think that you were trying to make sport of him, and no doubt, would tell you to talk sense and he would listen to you. "Why, a man could not exist without clothing; he would be frozen stiff, and as to living on fruit, and not eating fat, such talk is absurd. What is the matter with you? Are you crazy?" On the other hand, you tell a company of south sea islanders that you have been among people who dwell in houses built of blocks of water; that they dress in the warmest kind of furs, and relish a meal of tallow; what do you suppose they would think of you? I am sure I do not know what they would say, but whatever it should be, it would not be pleasant to listen to.

The common sense of a people is formed by their teachings, in part, but by their experiences, in the main. Kingdon Clifford once said: "A man knows nothing outside of his experience." The experiences of the south sea islander and that of the Eskimo differ so greatly that what is common sense with one is an absurdity with the other. I will not multiply examples, as numerous ones will occur to most of you. But I may mention one more, as related by Sir Walter Scott: In his *Kenilworth*, wherein an armored knight, traveling alone on his big war horse in the east, was attacked by an Arab, a single horseman on his wonderful, swift steed. The well-armored knight, astride his powerful Normandy horse, which was equally well protected with his rider, saw, in the distance, a mere speck which rapidly grew larger as it approached. Very soon an Arab was circling around him, and the



knight was literally being peppered with flying arrows. Not conceiving any means of coming in close contact with this uncivil stranger, the knight conceived the idea of acting as if he were wounded. He slid from his horse, when at once the Arab was upon him with a drawn dagger. But before the weapon could be used, the knight seized the belt of his enemy, expecting thereby to have him in his power. But lo and behold, the Arab pressed a button in his belt, and was free in an instant. The two, finding that they could neither one get the better of the other, agreed to be friends, and travel together. Accordingly, they rode side by side, when the conversation turned on the country whence the knight came. The knight told of his cold, northern home; of rivers frozen so hard that heavily laden teams would cross, yea, even whole troops of cavalry, many men and horses abreast, would march dry-shod over them. The Arab professed incredulity by informing his companion that it would be impossible for them to travel further in company, if such unheard of and impossible stories were to be indulged in. So, of course, the knight was compelled to cease his talk about his northern home. Subsequently, this same knight, in company with his commander, Richard the Lion-hearted, had occasion to visit at the Sultan's court, and to the knight's astonishment, he discovered that his uncivil acquaintance of former days was none other than the great commander of "the faithful." Now comes the point that I wish you to notice: The knight expressed his surprise at the Sultan's former conduct in professing not to believe the story about troops passing over rivers, dry-shod, etc., as, being a prince, he must be familiar with geography, and the extreme cold of the northern countries. The Sultan's answer was, "I was then playing the part of a common emir, and it would have been inconsistent, while acting such a part, to display the education of a prince." The knight's recital would naturally have insulted the common sense of a common Turk.

APPEALS TO COMMON SENSE ARE OFTEN APPEALS TO PREJUDICE.

For instance, when the chief priests in council said of Jesus: "If we let this man alone, all men will believe on him, and the

Roman shall come and take away both our place and nation." The Jews were jealous for the "holy of holies;" they were jealous for their nation, and the priests and Pharisees knowing it, made a pretense of appealing to their common sense, while they knew that said appeal was made solely to their ignorant prejudice. Their cunning falsity resulted in the cruel sacrifice of God's best beloved Son; while it only hastened the thing which they most dreaded, the destruction of their temple and city. They have ceased to be a nation, but, thank God, they are not without hope of re-establishment.

It is known by all men that the priests and Pharisees of our God-given Nation have frequently met in council and concocted appeals to the common sense of the multitude equally misleading, and equally false, with those made by the enemies of the Master: They have addressed themselves to the prejudices of the common people.

Some time ago in the East, the hue and cry was: "The 'Mormons' are filling up the West, spreading throughout all of the surrounding states and territories, and if we do not put them down, they will soon hold the balance of power, and then what will become of the nation?" Have these false appeals accomplished anything? Yes; like that of the Jewish priests, they have accomplished the death and suffering of many honest souls, but they have not deprived the Church of God's love and care.

The priests and Pharisees of both sects are today making a great hue and cry: "Turn Smoot out of Congress, or else the American home is lost." This appeal to the common sense of the people is like that concocted in Jerusalem; it is addressed solely to the prejudiced and the ignorant; and to supposed interests of those who make the spreading of their dogmas a trade. They are jealous of the "Mormon" economy. "Turn out Smoot, and save the American home." Has Congress any more honest, virtuous, energetic, any more exemplary, man, in its august body? All people who know Senator Smoot respect him, and those who know him best love him most. It is not Senator Smoot that is the bugbear, it is "Mormon" economy. The rest of the churches have to buy their ministry or have none! The "Mormon" Church has nearly two thousand active workers in foreign states and na-

tions, working for Christ and his express teachings. How many have all the combined churches in this nation out on a similar mission? The Church sends out its missionaries "without purse or scrip." What other church does that? Many say that "the laborer is worthy of his hire." Did our blessed Lord hire any preachers when he sojourned on earth? Is he not the same yesterday, today and forever?

"Mormon" honesty, "Mormon" energy, "Mormon" push are so many reflections on those churches who can induce none to work except they are paid, and well paid, in solid cash. Read the reports from Mexico about the thrift and economy of the "Mormon" settlements. Read the reports from Colorado, as well as those from western Canada. Are there any better settlers in any of those places? Are there any better citizens anywhere than are those "Mormon" colonists? Common sense is a very fickle thing! but it conquers, only give it time. The people of these United States are, many of them, getting their eyes open about this "Mormon" bug-a-boo, and in time they will come to see the beauty of "Mormon" economy, and will thank God for it.

Ogden, Utah.

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### HELP ENCOURAGE.

Many people scatter fear thoughts, doubt thoughts, failure thoughts wherever they go; and these take root in minds that might otherwise be free from them and therefore happy, confident, and successful.

Be sure that when you hold an evil, unhealthy, discordant, deadly thought toward another, something is wrong in your mind. You should call "Halt: about face:" look toward the sunlight; determine that, if you can not do any good in the world, you will not scatter seeds of poison, the venom of malice and hatred.

Always hold magnanimous, loving thoughts toward everybody; then you will not depress and hinder them, but will scatter sunshine and gladness, and help to encourage, instead of discourage.

Always radiate successful, joyful, helpful thoughts; scatter sunshine wherever you go. People from whom such thoughts emanate are helpers of the world, the lighteners of burdens, who ease the jolts of life, and soothe the wounded and give solace to the discouraged.—*Success.*

## THE GREAT TEST.

BY ALBERT R. LYMAN, SUPERINTENDENT Y. M. M. I. A., SAN JUAN  
STAKE OF ZION.

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In the hoary past, far back in the eternities, when causes were taking form, even in the high courts of God with the seraphic host, where intelligence vied with intelligence to do the noblest thing, one being moved on with myriads of his fellows, toiling heroically in the conflict with sin. Never doubting the right, nor fearing the foe, his heart was true to his chieftain, and his deeds of valor were glorious. Thus, wrong was banished from the supernal realm.

His voice accustomed to the praise of the eternal God and the heavenly shout of glory, his life was in harmony and accord with the greatness and felicity of heaven. No marring impulse lured him from the right, no piercing sorrow filled his mind with pain.

The way was plain before him. He knew the purposes of God, he knew the object of his existence; he was to learn obedience to law, to be tried and tested in every way to prove himself worthy, eternally, of the loving assistance that had brought him thus far. But before he could gain and merit all that God had to give, he must pass, somewhere in the remote future, one last great test. Before he could be a recipient of all of God's wondrous love, the material composing his body must be united with another material, and his body must be strengthened and developed in many ways.

Age upon age, through vast periods of heaven-measured time, he strove to gain the discipline, the truth, the excellence that would insure his safe passage through the great future ordeal. Did he know of all its snares and difficulties and dangers? No; he could not pre-



pare for any one perilous moment, but rather strengthen the whole fabric of his moral nature to overcome any and every evil.

He knew that to exist eternally he must conform to the eternal laws of God by which endless life is made possible. Patiently and diligently he labored to learn these great laws, and write them indelibly on the inmost chamber of his thought.

True friends nurtured and loved him, and imparted the truth, but he knew that in the time of test he must stand on his own merits, and succeed or fail by his own worth. He strove earnestly to correct the weaknesses of his being, that no fault might remain to cause his downfall.

Swayed by his individuality, that had come down from the hazy past, his development had its peculiar characteristics, qualifications and deficiencies. There were chambers of thought in which his mind was wont to run, and labors which his hands preferred to do.

Each passing age saw new stones placed in the character-monument he was building, and though it was reared to a great height, it was yet as far from perfect and complete as are the limits of a world from filling the immensity of space.

Upon this earnest son of God, there came a stupor, a lapse of memory, and all the glorious past was forgotten. The mind thus improved became an utter blank, as if falling back through dead eternities. Its recollection was reserved in heaven till a future day.

Helpless and ignorant, life began anew in another world, with the old powers of sin, once vanquished, marshalled again for battle. Development seemed slow and difficult, yet with an imperfect recovery, he wondered who he was, whence and how he came. No real memories of the past were recalled, but something approaching near to them brought a longing, a desire to see, and hear, and know, to pierce the outer gloom of earth and read man's destiny.

There were impulses of manliness—yes, of godliness; hopes and ambitions, foreign and superior to earth; proud sentiments that might arise in the mind of a man begotten of God. There were desires, strong desires, that scarcely knew restraint, and some of them, alas! were agreeable to sin, the enemy. A thou-

sand ways were open to him, and a thousand sirens tried to entice his faltering steps; but despite the ignorance, and despite the evil desire, that something, like the memory of the glorious past, was whispering,—Beware! Beware! This is *the great test*.

It is you, my dear reader, of whom we are speaking. This world is the great test of eternities. Forgetful of your primeval wisdom and glory, you are placed here to determine what your natural, blind self will choose, and by this choice you will be judged, even after old memories are perfectly revived. When your choice is fully determined, much, if not all of your earth-wisdom will be accomplished.

Once, of your own volition, you battled with and overcame evil. Now, with but enough of old memories to whisper a warning against wrong, and an approval of right, you are confronted with the same old powers, who, by ages of experience in meeting your fellows, have learned how to appear ever so attractive, and how to present their evil plans in the most captivating way.

Before coming into this world, your inclinations were right, your thoughts were right, your nature was trained and disciplined, yet in the elements of your being there was an essence lacking. Here you are united with that essence, which, of course, is crude and untrained, and your great earthly task is to school and refine it, and make it conform to your former excellence, that with the harmonious union of these two elements you may be prepared to advance through all stages and degrees, and receive the greatest endowment that God can bestow.

In your pristine state you saw and heard and felt the great light of truth by which you advanced, but here the very A, B, C, of inspiration is more or less foreign to your new body, and has to be sought and studied diligently, if it is learned. Truly, inspiration from heaven is still within reach, and should be your greatest teacher, but these two elements must be made to harmonize with it, before it can be enjoyed.

In your nature you find peculiar inclinations, likes, dislikes, qualifications, and weaknesses which have attended you from early infancy; they are largely the result of your own efforts. To some truth you awaken without exertion, while others can hardly be comprehended with much assistance; that is your ancient being

exerting its accomplishments. The ambition, the jealousy, the anger, the pride, are but earthly manifestations, of heavenly virtues, and though they may be perverted and conducive of evil, they are qualities that once performed heroic labors, and may now, if properly handled, be turned again to the same purpose.

You are in the midst of an eternal struggle. These few uncertain years of earth-life are scarcely a fraction of the time involved, and the object, distant though it may seem, is all the greatness and glory to which your former enlightened self could aspire.

No one can endure the ordeal for you, no one can drink the dregs of your bitter cup and gain for you the reward; it is your own labor; your better, heaven-inspired self chose to undertake it, chose it for the reward that could be gained in no other way.

God knows your heart, your intentions, he blessed your labors in the obscure past, and with matchless love made possible your ascent to the most exalted planes of achievement. He knows the degree for which you labor, he rejoices at every advance you make towards it. He looks, and loves, and blesses, and feels anxiety, only as an omniscient God can, when the blessed offspring of his own loins is passing through *the great test*.

Grayson, Utah.

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### THE Y. O. U. R. RAILWAY.

(For the Improvement Era.)

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Life's path is a broad-gauge railway,  
 With its numerous bends and curves;  
 It crosses the misty deserts,  
 It twines through the rich reserves;  
 It climbs to the highest hill-tops,  
 It bridges the deep ravine;  
 And man, as the engine-driver,  
 Must see that the track is clean.

Society, Love, and Friendship,  
 Preside at each narrow switch;  
 Each shields from temptation's side-tracks,  
 And guards from corruption's ditch;

The cinders of vice discolor  
The glories we fain would reap;  
But, with hands on the safety-throttle,  
Look ahead, nor be fast asleep!

With conscience, the engine's headlight,  
Reflecting on faith and hope;  
With right, as the 'head-end brakeman,'  
When we near the downward slope;  
With God to give out the signals,  
And keep us from sin and fear,  
May each, on his life-long journey,  
Be loved as an engineer.

Earth isn't a Union depot—  
'Tis a side-station on the line;  
It isn't a one-man's store-room,  
Its comforts are yours and mine.  
Look not to the fallen switch-light  
Which lies in an ill-famed bed,  
Let Nature's God-painted colors  
Be signals to move ahead.

Heed not the steep, rugged highways!  
Each man has his load to bear;  
Each engineer draws his pension;  
Each mortal receives his share.  
Heed not temptation's drummer,  
Nor others that ease may meet;  
Stay always behind the throttle,  
And cling to the engine-seat.

Each life has its private railway,  
And heaven is at the end;  
We've highwaymen, armed and fearless,  
With whom we must each contend.  
Let each keep his seat of duty,  
And see that the track is clear;  
Let God be the superintendent,  
While man is the engineer.

WALTER EMMETT.

Ogden, Utah.



## ATONEMENT.

BY PRESIDENT JOHN G. M'QUARRIE, OF THE EASTERN STATES  
MISSION.

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### III.

We are apparently drawing near that sacred, mysterious, inner court where reason reverently stops to listen, to receive and obey, rather than to intrude, question, or ask the why and how. Nor do I intend to rush into the "holy of holies, where angels fear to tread," asking the curious multitude to follow me. On the contrary, I stand with bowed head and reverent thought, beside the chamber, realizing my own unworthiness to draw the curtain aside, and to explain the plans of God. Nor shall I seek to penetrate the inner mysteries, but rather try to make plain the outward and manifest beauty and completeness of the atonement, and its relationship to the other principles of the gospel.

First, then, it was necessary that Christ should forfeit his life to complete his example. It was the only way that he could show us that we should love principle more than life. Secondly, he came as a witness for God, bearing a message and a testimony to man, and was authorized to make a covenant with him. In giving his life, as he did, he placed the seal of honesty on his testimony, and made it binding upon us. Thirdly, one grand object of his ministry was to stimulate men to nobler action. To do this, he had first to deal with the common-place things of life, for there is an immense value and reserved power in common-place, but no stimulus.

Man must have the stimulus of heroic, definite action. For instance, as Americans, we are patriotic, we love our country; but such feelings have their roots in the heroic acts, striking deeds,

and noble sacrifices of the revolutionary fathers. Then we measure the value of our liberty by the price paid for it, even though that price was paid by others.

The soil in which our feelings grow would be sterile, indeed, if we had no occasion to keep such a memorial as the Fourth of July. The sacrifices of our fathers stand out like bright stars, attracting and holding the attention of their natural, as well as their adopted, children; and, as they gaze, they see not only the heroic examples, which we are expected to emulate when a great crisis comes, but also the common-place examples, which will be of service to us in every-day life. So in regard to Jesus Christ, we see him in the light of his wonderful sacrifice, and feel bound to him more by his death than by his birth. Birth proves relationship, but sacrifice proves love; and it is the cords of love that bind us together.

Attention has been called to these reasons to show the relationship of Christ's death to the great and necessary example. We will now try to discern its association with other principles, such as law, sin, penalty, justice and mercy, and see if it does not form the keystone which binds them all together, forming an arch as brilliant in its glittering lustre, as perfect in its sweep, and as complete in its covering of the race, as the dome of blue above us.

In order to get our bearings, and to understand our premises, let us first define the terms we have been using. We will first ask, what is law? Hooker's couplet expresses beautifully the idea wanted here: "Of law no less can be acknowledged, than that her voice is the harmony of the world." The necessity of law is self-evident. Sin is the breaking of law, as explained by both prophets and statesmen. Then, sin is the discord of the world, and must be avoided before harmony can prevail. Sin has an outward and an inward effect; the inward affecting the life of the actor, and the outward affecting the life of his fellow man. Penalty is the natural consequence endured by the person breaking the law, or the specified price he must pay to compensate the injury done to others.

Atonement signifies to make restitution, to pay the penalty, to bring into accord; and, in the sense in which we are using it, it

indicates vicarious work; the act of the strong upholding the weak, the innocent relieving the guilty, the wise sustaining the foolish, the intelligent enlightening the ignorant. If we study the relationship between law, penalty and restitution, we shall find them equally just, charitable and necessary. Laws are the finger-boards directing us on the pathway that leads to harmony, liberty and mutual enjoyment.

Penalty warns us that we are out of the true course; its effect is to force us back before the final crash comes that would destroy our lives, and wreck the lives of others. It is the agency which enables us to measure the importance of the law we have run counter to. By it we can determine the distance we are from the path we should follow; but when this result has been accomplished, penalty has served its main purpose, no matter who has paid it.

The object of justice is to restore order and happiness, but justice could not accomplish this worthy end simply with the operation of law and penalty, for penalty, with its two-fold effect, soon places the persistent law breaker in a helpless condition, a condition in which he is unable to repair the injury he has done either to himself or to others; he might be annihilated, but annihilation would not restore the happiness of the being annihilated, nor heal the wounds of his victims. Law and penalty operating alone would defeat themselves. But no principle is true in itself; it is true only as it is truly related to other things.

Justice would not be justice taken alone; only when associated with mercy can justice accomplish its purpose. Conversely, mercy without justice would cease to be mercy, for if an individual could not demand the payment of a debt, he could not manifest mercy in forgiving it.

If law and penalty did not force the evildoer to the very end of his resources, he might never realize his true condition; but when he is brought to a realization of his utter dependence and helplessness, and the obligation he is under to the injured,—when he realizes that the course he has been following has led him to the very antipodes of the desired condition of happiness, justice has accomplished all that is possible, working along this line; she has brought the individual to realize his dependence, a condition

necessary to commence development; but justice must now allow mercy to do her work.

Some strong person who has the love of God and humanity in his heart, and who has the power to do, is willing, for the glory of saving a soul, to undertake the task. He satisfies the demands of justice; he pays the penalty of the sins that the sinner has committed, that he may measure the laws he has broken by the price that has been paid. This vicarious work, this manifestation of real love, this great sacrifice of the stronger to help the weaker brother, is just as sure to kindle the flame of love in that heart as a mother's devotion is to kindle it in the heart of her child; and as the love commences to work in a regenerative way, and he realizes the sacrifice that has been made by his friend, his repentance will grow more sincere, his gratitude will deepen, his love increase. He will be bound to the one who has purchased and redeemed him, and with this hold, the redeemer can lead him by example into the realms of a higher life where they can meet as brethren.

The one making such a sacrifice will find the blissful consciousness in the good accomplished, that will repay him for the pain endured in making the sacrifice; both the redeemed and the redeemer are thus truly blessed; there is a restitution of happiness; and when the weaker becomes strong, he can do for others what has been done for him; that is, assist in their uplifting.

Such was the mission of Jesus Christ, and such was the condition of the world at the time of his advent. The dread disease of sin had spread its contagion to every soil, and there was no known cure for the moral leprosy. In the first chapter of Romans, which is usually designated as Paul's arraignment of the heathen world, there is a vivid description given of the sad mental and moral condition of the people, and he attributes this condition to the fact that they would not "retain God in their knowledge;" therefore God gave them over to a reprobate mind, to do the things that are not convenient. Not only do the sacred writers testify to this sad condition, but profane writers attempt to draw a still darker picture; in fact, nearly every page of history adds emphasis to the familiar adage, "Man's inhumanity to man makes countless millions mourn."



At this point something must be done, a healing balm must be poured into the ulcer of the world, a powerful leaven injected into the sodden lump. The accomplishment of this task would have to be an individual cleansing, for the public purity will ever depend upon private character.

To prevent evil conditions, the causes leading to them must be understood. Thousands have been swept from the earth by the cholera, black plague, leprosy and other diseases, caused by the filthy, festering conditions in which they lived. The people did not know the cause, did not even know that they were filthy or unclean; but when a knowledge of these conditions, and the source of the evils, were revealed to them, a cleansing took place, and the evils were averted.

Thus many of the conditions which afflict humanity result from causes which are unobserved by those who suffer, and misunderstood by those whose duty it is to administer the remedy. When a great eruption shakes the body politic, we usually attribute it to anarchy, vice, drunkenness, infidelity, or to some of the glaring evils; but the majority of the people feel that they are not guilty of any such sins, and hence do not feel responsible for the seething mass of iniquity which pollutes the world and poisons the life-blood of the social system.

But the greatest convulsion that ever occurred—that sin that sent its pain through the universe, that caused the angels to weep and men to blush for shame; that wound that left its five points in the body of Christ, and its hideous scar on the world, was not the result of any of these glaring evils. The crime was effected by the supporters of law, by the exemplars of virtue, those who were ceremoniously clean and strictly temperate. This spasm, which swept up through the social system, and struck down the King of kings and the Lord of lords, the only member of the vast body that was free from disease, and that carried the panacea which would purify the system, started from the simple, common and universal malady we call selfishness. The germs of this disease is in every human heart, unless it has been cleansed by the Great Physician.

These germs sometimes lie dormant, while everything is moving in harmony with our will, but as we move on towards the sum-

mit of power and success, if anyone runs counter to our personal ambitions, we grow delirious with the fever of passion, and are lost in a dream of power; we strike out madly at all who stand in the way.

No person can become pure in thought and noble in character until he has been cleansed from selfishness. He could never be endowed with the knowledge, power and freedom, so essential to happiness and reconciliation with God, with this disease staining his soul. Sympathy is the standard by which greatness is measured, and selfishness is the line by which we sound the depth of depravity. A man can never do anything truly great until he loves something bigger than himself.

How were we to know the fearful effect and prevalence of this sin. When selfishness met selfishness, when ambition ran counter to ambition, and one party was vanquished and the other triumphed, the eyes of the world followed the victor, and they saw a virtue in his strength and a glory in his power. He had not broken any law; he had adhered to the law of self-preservation, something necessary to existence, something to be cultivated rather than destroyed.

If we were all black, a white man would have to come among us before we would discover the fact of our color. If we were all filthy, we would not discern our own uncleanness, until we should come in contact with those who were clean.

Where all were affected to some degree with selfishness, a character that was wholly unselfish was necessary to reveal the condition. Christ the Lord came like a Lamb among wolves, and when he was torn asunder without mercy, the beastly nature of the latter was discovered, and we saw, too, that this nature was something that all were tainted with, and under like circumstances and conditions, the disease in us would manifest similar symptoms.

Although the atonement was foreordained, and was a part of the plan of redemption, still the death of Jesus Christ was the natural effect of the condition of the world; a penalty that he voluntarily met, because he did not use his powers to avert it, and it is a penalty that each of us would have to meet if we persisted in fighting our way to an equality with selfish systems dominating the world.

In the life of Christ, we see the beauty of love and truth, and in his death we witness the terrible effect of sin. The prime object of penalty is to enable us to measure the law which has been broken, understand our own position, and determine how far we are from the true course of life, but if we can realize our condition by sensing the sufferings of another, if we are filled with a desire to get back into the true orbit of life, and are willing to make the necessary effort, so far as we are concerned, the object of penalty has been attained, and God, whose laws we have broken, can justly forgive, without the price being paid in pain by us; instead, we pay the price in love and gratitude to the one who has opened our eyes and led us into a better realm of life.

It might help us to understand why the actions and the sacrifice of one can assist and apply to another, if we remember that we are not separate, independent beings, but like the sun, moon, and stars, we form part of a system, as Pope says: "All are but parts of one stupendous whole, whose body nature is, and God the soul."

The linking together, this idea of mutual dependence, this provision in justice that we can do for each other what we cannot do for ourselves, is a glorious thought, a wise provision, a conception in harmony with the oldest ideas in religion, and the newest facts in science. The temporal and spiritual salvation of the race depends upon it. Without vicarious work, we could have neither the church, the government, nor the home; and with the justice of it admitted, we have no reason to question the ministry of Jesus Christ.

Now let us summarize the principles we have found operating in God's plan of redemption:

The experience of six thousand years has proved human agencies ineffectual in lifting mankind to a state of happiness. We may begin, therefore, by acknowledging our own weakness and dependence, a condition necessary to development; Jesus Christ, on his part, has fixed a true ideal, set a perfect example revealed the mystery of life and death, established in the minds of men the idea that they are related to a higher order of beings; has given us a definite rule of action to perfect us individually, and a perfect social system to unite us as a community; has made a sacri-

fice that should touch every heart, and awaken within it the flame of love and gratitude.

It is not claimed by revelation that the life and death of Jesus Christ has redeemed the world, in the sense that it has saved man from the consequences of his own actions; it has simply made redemption possible.

We may safely take our stand on the side of revelation, and rely on the hope it gives us; for, has not the experience of the world, which we have been recounting, proved that the operation of these rules and principles will save and uplift the fallen, and bridge that gulf which stretches between our lower and higher selves?

There is no other set of rules, or principles, made clear to us by experience that will accomplish the same result; therefore, there is a justification, an apparent necessity, for the atonement, and its effect on the world is manifest.

Justice may not have demanded it, but mercy pleaded for it, love was willing to undertake it, and experience has proved that it has been efficacious.

Our object was not to solve the mysteries of the atonement, but to find within the realm of reason and experience sufficient justification for it.

I believe with Emanuel Kent, "That our pure thought, our reason proper, can reveal to us no theoretical, demonstrable, absolute verity about the nature of things, but can only show us, on the one hand, what, as rational beings, we are bound practically to assume as true, not as a matter of knowledge but of faith."

In science as well as in religion, there is an easy limit to absolute knowledge,—a realm bounded by our experiences, but ever floating above it is a necessary sphere of rational faith, acting as a magnet and lifting us into higher degrees of life, and as we ascend, our mental vision enlarges, and the boundaries of our experiences break away into ever-widening circles.

(THE END.)

New York, N. Y.

## MISSIONARIES AT ROTTERDAM.

BY ELDER RUFUS D. JOHNSON, OF THE BRITISH MISSION.

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One of the largest gatherings of missionaries known in the history of the European Mission, convened at Rotterdam, Holland, February 8 to 12, in an assembly of conference presidents of the British Mission. The personnel of the party comprised representatives from every mission in Europe, Turkey alone excepted, and was as follows: President Heber J. Grant and three elders from the Liverpool office, Presidents J. M. Christensen, Peter Matson, Serge F. Ballif and Jacob H. Trayner, of the Scandinavian, Swedish, German, and Netherlands Missions, respectively.

The conference was called for discussing plans for the improvement of the work in the British Mission, and was originally designed for conference presidents exclusively, but later a general invitation was extended to the elders, many of whom availed themselves of the opportunity.

The first session was held in the Excelsior Hall, a capacious building near the business part of the city, on Thursday evening, February 8. President Heber J. Grant welcomed all, and expressed the hope that the object for which they had assembled might be fully realized. He spoke of the sweet spirit which always accompanies the singing of the songs of Zion, and voiced his admiration for the sentiments of the song, "We Thank Thee, O God, for a Prophet," by which the meeting had been opened. On account of the frequency with which it is heard in our meetings, there is a tendency to sing it mechanically, and hence he advised that all reflect upon the purport of the lines, that it might ascend as a genuine song of thanksgiving to the Lord. He suggested that all commit to memory the hymn beginning, "Should You Feel In-



clined to Censure," and that they weave its teachings into the warp and woof of their daily life. He referred to the beauty of the hymn, "Come, Come, ye Saints," and told a little story in connection with its early history. Its remarkable lesson of optimism, in the face of difficulties which would appal the stoutest heart, is one which should be learned by every Latter-day Saint who is liable to be overcome by discouraging trials.

It was thought a good plan to "get acquainted," and so, instead of business, brief addresses were made by all the presidents of the British and Netherlands conferences, and by elders Ben C. Rich, Rufus D. Johnson and R. Eugene Allen of the Liverpool office, but three meetings were subsequently held in which much business was disposed of. At the final session, held February 12, it was decided to reconvene sometime in April, in London, as many points for discussion remained.

No opportunity was lost by the visitors to enjoy the sights which the Dutch cities afford, and many interesting excursions were taken. The first was to The Hague, where the Royal Palace, "The House in the Woods," the edifice in which the famous Universal Peace Congress, of some years ago, convened. Its interior decorations of silk and inlaid wood, and the historical paintings which embellish the walls of the Peace room, are interesting in the extreme. An old Spanish prison in the city afforded a profitable hour, where the implements of torture on exhibition tell a grim tale of heroic adherence to principle on the part of the Dutch Protestants, and of a regime of barbarity and oppression, under the cloak of religion, on the part of the Spaniards, which has but few parallels in the world's history.

The following day was spent in Amsterdam, where much time was devoted to the inspection of the fine art gallery for which the old Dutch city is noted. Here are some of Rembrandt's most famous canvasses, including the much reproduced "Night Watch." A novel thing in the artistic line is to be seen in the "Panorama," a circular building upon the interior walls of which is depicted the story of the Crucifixion. The spectator stands upon a platform in the center, and the scene is viewed in panorama. By a clever duplication of the roof of an oriental house, the effect is as though one were watching the proceedings from the housetops. The

artist who conceived the project is said to have spent seven years of study in Jerusalem before attempting to carry it out. As our party were practically the only persons present, permission was obtained to sing. "Oh, my Father" was given in a spirited manner, followed by "Nearer, my God, to Thee," and our thirty-three voices blended in sweet melody.

The most delightful event of the sight-seeing, however, was an excursion to Delftshaven, a river port near Rotterdam. This quaint old town is the point from which the Pilgrim Fathers began their momentous journey to the New World. The special point of interest is the old church, in which the final services were held, prior to their departure, and where the last petitions ascended to the Father that his providence might be with them, ere they resigned themselves to the perils of wind and wave. To Americans, this is almost a hallowed spot, and particularly to Latter-day Saints, who recognize in the exodus of the Pilgrims the fulfilment of the prophecy of Nephi as recorded in I Nephi, 13: 13. One cannot reflect upon this important event in the history of the world without recognizing a parallel between the heroic advance guards of Puritanism and our own sturdy pioneers. In both instances, loyalty to religious conviction impelled them to sacrifice all, save principle, and with hearts courageous set out to find a land of refuge from the hatred and intolerance of bigoted foes; where the free exercise of conscience was untrammelled; where they could worship their God as their hearts prompted them. True, the Puritans were in turn intolerant, and refused to others what they claimed to be a heaven-born right for themselves, but doubtless they lived up to the light which God gave them. They were not in possession of the fulness of the Gospel as were our pilgrim band, and with the narrow ideals of the age, it is not surprising that they did not have the breadth of mind to declare, as did Joseph Smith, "We claim the right to worship Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

After the church had been inspected, the party assembled in the body of the building, and with feelings of gratitude to the Lord that they had received the light of the gospel, all raised

their voices in singing the songs of Zion. "We Thank Thee, O God, for a Prophet," was sung with much feeling, after which President Grant sang, "The Flag Without a Stain," which was most appropriate to the occasion, and all joined in the chorus. President Grant then delivered a short address on the loyalty and patriotism of the Latter-day Saints, and refuted the hackneyed charge that they do not have the welfare of their country at heart. He stated that the Saints were always ready to do their full share in the support of the Government, and pointed to past history to prove that they were ever ready to do their full duty. He testified that loyalty to the Government is a prominent teaching of the Church, all assertions of hate-filled men to the contrary notwithstanding. His conclusion was stirring and emphatic,— "They may kick us, cuff us, drive us, but we love our country still."

Before the return to Rotterdam, a photographer took a picture of the group from the pulpit. Several Hollanders, who were attracted by the unusual sound of English singing, were also included in the picture, which will be a valuable souvenir to all who were fortunate enough to be present.

Another pleasing feature of the trip was a recital given by Miss Arvilla Clark and Mr. Willard Andelin in the Excelsior Hall. A well-selected program was rendered, and both artists were enthusiastically received by a large audience. The elders were seated in a body in the hall, and during the evening sang two songs, both of which met with a warm reception. By request, President Grant repeated "The Flag Without a Stain," and for an encore, "Truth Reflects Upon Our Senses." Miss Clark's winning number was perhaps "Joan of Arc," although the aria from *Aida*, "Home, Sweet Home," was greatly enjoyed. Mr. Andelin sang the old favorite, "Rocked in the Cradle of the Deep," also the drinking song from *The Bohemian Girl*, and others, which elicited much applause.

The two following days were spent in Brussels, the beautiful Belgian capital, whose chief attractions are its beautiful public buildings and art galleries. The city is sometimes referred to as "Little Paris," and its broad avenues and general absence of grime affords a pleasing contrast to the dingy thoroughfares of the English cities. The Palace of Justice, which is conceded by

architects to be the most magnificent building erected in the nineteenth century, but which has a close rival in the Congressional Library, at Washington, D. C., excited much admiration, as did also the splendid art gallery near it, which contains many priceless masterpieces of painter's and sculptor's art.

The battlefield of Waterloo is easily accessible from Brussels, and no one lost the opportunity to visit the famous spot where the glory of France was trailed in the dust, and the soldiers of Britain won for her imperishable fame. In the center of the field stands a colossal mound, capped by a huge lion, erected by the British to commemorate the great victory. From the top of the mound a beautiful view is obtained, and several monuments are to be seen which mark the points where the most gallant deeds of the conflict took place. Particularly interesting is one reared to the memory of Napoleon's "Old Guard,"—a stricken eagle, its wings riddled by bullets, toppling from its perch. It stands on the spot where the last struggling remnant of the "crack" regiment of the French,—the pride of the Emperor and the most loved of all his "little children,"—went down to a heroic death.

On the whole, the trip was a thorough success from a business as well as a social standpoint, and doubtless the work in Britain will receive an impetus from the interchange of ideas, and the "working spirit" which each visitor obtained.

Liverpool, England.

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### THE SONG IN YOUR LIFE.

Don't let the song go out of your life,  
Though it chance sometimes to flow  
In a minor strain, it will blend again  
With the major tone, you know.

There is never a pain that hides not some gain,  
And never a cup of rue  
So bitter to sup but what in the cup  
Lurks a measure of sweetness too.

Then do not despond, and say that the fond  
Sweet songs of your life have flown,  
For if ever you knew a song that was true,  
Its music is still your own.

—K. B. STILES.

## THE FREEDOM OF DONALD GRAY.

BY NEPHI ANDERSON, ASSOCIATE EDITOR OF THE "MILLENNIAL STAR," AND AUTHOR OF "ADDED UPON."

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The spirit of the whole blatant rally had entered into the very being of Donald Gray. The music of the bands, the weird glare of the torches, the rhythmic tread of the marchers, the loud hurrahs, the tooting of the horns, formed a medley of sights and sounds that took the young man's nature by storm, and seemed to hold him in fascinating captivity.

Donald followed the crowds towards the hall where the speeches were to be made, but before he reached the door he met Jim Fisher, a friend whom he had not seen for some time.

"Hello, Don," exclaimed Jim. "Pleased to see you. How are you? Going to the rally?"

"Yes; I thought I'd go to see what it's like."

"Have you never been to a rally before?"

"Not to a Liberal rally."

"Well, you have missed half your life. We know how to whoop 'em up. None of your tame, preachy meetings for us.— Say, hold on a minute. Let's not go in yet; let's go up to the corner first."

The two young men went up the street to the corner where there was a saloon. From within came the sound of clinking glasses, and the general din which is characteristic of such places, on nights when business is good.

"Come in and have a drink, Don."

As I have said, Donald Gray was under the influence of the rally, which influence had a tendency towards the corner saloon; and now, added to this was the coaxing of an old-time friend. He would go in, but would not drink.



Donald had been in a saloon before. He, therefore, experienced none of those new and strange sensations which boys do—and men also—on their first visit to a dram shop. The air was full of rank tobacco smoke and the smell of beer.

"I'll not drink," said Donald, "so I'll just sit here and wait for you." His friend urged, but Donald resisted. In fact, there was no great temptation for him in either beer or whiskey; but the tobacco-laden air got into his nostrils and into his lungs, and the insidious aroma played upon the appetite for tobacco which he had once acquired. When his friend came back from the bar and handed him a cigar, he accepted it, and also the proffered light, as they went out together.

The rally was in progress when they entered the hall. A candidate for office was addressing the meeting. "Fellow citizens," he said, "vote the Liberal ticket, and register a protest against ecclesiastical rule, and the power of a priesthood which prevents you from being free men and women." The speaker's words came ringing and clear. He modulated his tones nicely, and his audience followed closely what he said.

"Be free men and women," he pleaded. "Dare to vote your honest convictions. Come out from under tyrannical priestcraft, and place yourselves in harmony with the spirit of the great Republic which protects you and gives to you the greatest, the freest, the best government on earth."

"That's good stuff," said Jim Fisher to his friend. "Better consider these things, Don, and not allow the bishop to lead you by the nose all your life."

Donald was considering. In fact, this was not the first time his thoughts had been along the lines dwelt upon by the speaker. It was only last week that the bishop who, though he had never interfered in his politics, had called on him to talk about certain neglected duties, and the young man had not received the bishop's counsel in the best of moods. He had listened quietly, it is true, but this was more in deference to the feelings of his wife than respect for the bishop and his advice. In his heart he had said, "I wish he would go home and mind his own business."

Spiritually, Donald Gray was in a bad way, and attending

political rallies of the kind in progress that night did not mend that way. It was not a pleasant mood that came over him that night, as he sat listening to the arraignment of those whom he had been taught to love and respect.

About eleven o'clock the meeting closed, and Don and his friend went back to the corner. Donald would not go in again, but said goodnight, and went up the street to where his horse stood hitched to a post, his head drooping in a tired way. The young man unfastened the bridle, leaped into the saddle, and was soon galloping out of town towards his home, out on the wide flat, five miles away.

The night air was cold, and it was colder yet when he reached the low marshes which skirted the road. His horse was impatient to be home, so no urging was needed. The moon was bright overhead, and the snow-decked tops of the distant mountains in front of him shone clearly against the deep blue of the sky.

Donald Gray sat on his galloping horse with the grace of a perfect horseman. Coming to the bars of the pasture, the rider alighted, let down the bars, led his horse through, put the poles up again, and then rode on to the house. The dog gave first a defiant bark, and then a welcome whine. The door of the house opened, and in the lamp-light stood a young woman. She put her hand up to her eyes, and peered out into the night.

"Is that you, Don?" she said.

"Yes;" he replied, "I'll put up my horse and then come in—but perhaps I'd better do the chores first."

"The chores are done, Don. Put up your horse and come in."

"But, Barby, *you* haven't done the chores?"

"But I have, I tell you. I milked all the cows but Kicking Brindle, and she can wait until morning. Come in, your supper is waiting for you."

The horse was cared for, and then Donald went into the house. A little two-roomed log house it was, with mud chinking between the logs, and a covering of clay for the roof. The house was shabby enough from without, but within it was cozy and bright—and that the brightness radiated from the young wife who had it in keeping, was plain enough to see.

"What made you stay up so late waiting for me?" asked Don-

ald, as he hung his coat on a nail behind the door, and then proceeded to wash. "You never will do as I tell you about going to bed, whenever I happen to be late."

"It is late, isn't it?" she replied, looking at the clock which was on the stroke of twelve, and bringing his supper from the oven to the table. "But you see, Don, I knew you would be hungry, and neither you nor I like to eat alone, so I have waited for you—and then, Don, somehow, I could not go to bed tonight without my good-night kiss."

He was standing in front of the glass combing his hair. She went up to him, laid her hands on his shoulders, and peeped playfully into the glass.

"What have I done?" she asked softly.

He turned. "Well, I didn't kiss you when I came in, did I? There! Forgive me for my forgetfulness."

"Don, dear, it wasn't forgetfulness."

"What do you mean?"

"No; you did not forget, but you were afraid—afraid I would smell the odor of tobacco on your coat, or detect tobacco back of the peppermint which you have been eating."

She stood, with her arms on his shoulders, looking up into his face. She was as beautiful a woman as he was a handsome man. There was an expression of care in her face, tonight, and the large, clear eyes were not free from tears.

Donald did not reply, though he was annoyed at her unerring statement of the truth. He removed her hands, and then went over in the corner where a baby lay sleeping in a tiny bed. The wife went back to the table and sat down.

"Come, Don, and eat your supper," she said.

He came and asked the blessing, and then ate in silence. The baby showed signs of waking, and the mother went softly back and forth. "Baby isn't well," she said. "She cried nearly all evening. I fear she caught cold last Sunday when we went to meeting."

"You might have taken my advice and stayed at home," he said, in a not very pleasant tone. Then both ate quietly for some time.

"Was it an interesting rally?" she enquired.

"It was the biggest thing I ever saw," said he, with a little more animation. "There were some fine music, and grand speeches."

"What was the talk about?"

"Well, of course, there were arguments to prove that everybody ought to vote the Liberal ticket. Some things were shown up in fine shape, I tell you. I think myself that a change of administration would be a good thing."

"But the Liberal party is composed of apostates, and 'Mormon'-haters, is it not?"

"Nonsense, dear, they're not bad, at all. They are a jolly lot of fellows, and I think I shall vote with them at the next election."

"Donald!"

"I am about tired of the old bishop's domination, and all this talk about obeying the priesthood."

"Don, don't talk like that. You frighten me."

"Well, Barby, I mean it. I don't believe that church officers should dabble either in politics or other people's business so much. I like freedom."

He finished his supper, and then pushed his chair around to the stove where there was yet a glow of fire. Then he took a cigar from his pocket and held it up to the lamp that his wife might see it.

"You have found me out," said he. "Have you any objections to my smoking this?"

She arose from the table and went to him. He drew her down on his knee and looked into her face, from which the rosi-ness had nearly all departed.

"I'll confess," he went on with a forced laugh, "I've been smoking today, and I would like to smoke this cigar now, but I won't if you say not."

"I shall not say not," she replied, speaking slowly. "You, Donald Gray, are free to do as you please. You may smoke if you like, but once upon a time you promised me that you would not. You have broken that promise once, which makes it much easier to break the second time."

He threw the cigar into the fire.

"You act so strangely, tonight," she said, as she put her arms up over his shoulders. "What can be the matter with you?"

"There is nothing the matter with me, dear girl."

"Don, have I done anything to displease you? Are you losing your love for me, too?"

"Well, you *are* a little goose. I love you more than anything else in this world."

"And you want me for your wife always—always? Remember, that's a long time."

Not any too long for me, dear."

"Then, if you love me and want me forever, don't do as you have tonight—as you have done for some time past."

"I don't understand what difference that can make to us, and our love for each other."

"Listen, Don; you say that you love me, and I believe you. I love you, too. Do you remember that I refused to marry you until it could be done properly in the Temple?"

"Yes, I remember."

"Do you know why I refused?"

"I don't think you went into any detailed explanations at the time, I suppose it was a little stubbornness. You know, little woman, that sometimes you are quite—quite firm."

"It was not stubbornness. It was something else." There was a little sob in her voice, now, which his caressing could not check.

"What was it, Barby?"

"It was because I loved you too much to marry you for this life only. I loved you so much, Don, that I wanted you for time and all eternity. I wanted to be sure of you. Then, you remember, when you went away in that angry way—you said something then also about being free—and I thought I had lost you. But you came back to me, and, after a time, we went into the Temple, and there the authority of the Priesthood, remember, dear, the authority of the Priesthood, bound us together for time and eternity. And oh, the beautiful blessings that were promised us if we were faithful—promised to you, to me, and to our children!"

"You talk as though I was ready to apostatize. The gospel



is true enough. I am only objecting to being bossed so much. I want to do as I please."

"I don't want you to do anything that would separate us."

"Fear not. Nothing shall ever come between us."

"Don, do you know who gave you to me?"

"Well, dear, I—why—"

"And do you know who gave me to you?"

"I asked your father, certainly, but—"

"I don't mean that. Don, the Lord gave you to me, and me to you, and the Lord can take away his gifts."

"Well, dear."

"Listen. If you sympathize with and follow after evil-minded men, they will lead you out of the Church—yes, out from under the Priesthood, out where they tell you men are free—and free to do what? Free to sin. Don, I have been thinking about it all the evening, and I can see nothing ahead of us but something terrible, if you persist in your course."

She clung to him; and he felt her hands tremble. He saw that she was suffering, and his heart went out to her; yet he found it difficult to speak.

"What have your new-found friends to give you?" she continued. "The world, perchance, with riches and honor; but after that, what? Answer me, Don, with all the glory of the world—will even the religion of the world give me to you forever? And you say you love me, and would have me for your wife always.

. . . You do not answer me, for you know that there is no power in the world nor in its religions that extends beyond the grave. Oh, the *blessed Priesthood* that can and does do more than that!"

Donald was dumb before the intense tone of her voice, and the burning fervor of her words, and he could do nothing but hold her firmly, and look into her beautiful, pale face. There was a tumult of emotion in his heart, and from out that tumult he could not get one thought clear enough for expression in words. Presently, the wife arose, went over to the baby, tucked down the coverlet, and touched the soft cheek lightly with her lips. Then she went back to her husband who had arisen and gone to the door for his hat.

"Donald"—she nearly whispered the words—"you said you wanted to be free. . . . Well, if you have no more use for the Church or for the gospel, with its divine institutions, its blessed promises, its sweet assurances and eternal covenants, then, of course, it will be nothing to you if we are no longer husband and wife in the great world beyond. . . . Then you will indeed be free from baby, and free from me."

As he did not reply to her words, she left him standing by the door and went back to the little bed, which she lifted, baby and all, and carried into the next room.

"I'll give the horse a drink, and then I'll be back," he said.

He went out into the yard, led his horse to the ditch for a drink, took him back to the stable, and threw some hay into the manger. He lingered around the hay stack. The moon had disappeared behind the hill, and the stars were shining brightly in the cold autumn sky. The sharp cry of a coyote, not far distant, reminded him that he had better see if the chicken-house door was well closed, but he found this, as well as all the other chores well done by Barbara. Yes, and Barbara had not been used to this rough, hard work. Yet she had never murmured at her lot, nor at her life out there on the dry sage-brush flat, many miles from the nearest neighbor, but she had entered with heart and soul into her plan to subdue the desert. The truth came forcibly to him, as it had not come before, that Barbara had been the main source from which he had drawn his inspiration and strength. She had helped him in many ways by her untiring efforts for his comfort, by her cheerful disposition, her well-controlled temper, and by her strong, spiritual nature which looked past the humble present to better things.

She had laid her heart bare to him that night as she had never done before. Her pleading words rang in his ears—her pleadings for a continuation of his love, not only for a few brief years of mortality, but throughout the eternities. And now that he thought of it, what had she not done for him? And he, what had he done or said to her in return for the priceless treasures of her heart that she had so lavishly given to him?

When the Spirit of the Lord pricks the heart, and the kind admonition is heeded, there comes a turning point in life. Some

people call this experience a "new birth," some "conversion," and others "being saved." Call it what we will, it is simply the whisperings of the Lord's good Spirit to our souls.

Donald Gray that night was pricked in his heart.

He went into the house softly, that he might not awaken the baby. He took off his boots and placed them near the stove. Then he went to the bedroom door which was partly open, and looked into the room. The baby lay sleeping in its cot by the bed. The lamp on the table cast a subdued light over the snow-white bed, and the figure of Barbara kneeling by it. Her hair hung from the shapely head in a long braid down the white gown. Her face was buried in the coverlet as she prayed.

Donald stood in the doorway looking at the vision of loveliness before him. She seemed to be unconscious of his presence, and went on with her prayers. He stepped closer, and he heard the murmur of her lips. Then she looked at him with a little start, and arose to her feet.

"Barby," he said simply and earnestly, "can you, will you forgive me?"

The color came back to her cheeks, as he held her close to him; and she gave him a kiss for her answer.

"Then, if I have your forgiveness, I may also ask the same boon of the Lord. Come, dear, it is my turn tonight."

With hands clasped tightly together, they knelt beside the bed. The shaded lamp cast a mellow light over the little cot, over the white coverlet, and over the two bowed heads. In the continual struggle for freedom, these two had once more won.

Liverpool, England.

## EDITOR'S TABLE.

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### NOT NATURALLY RELIGIOUS.

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Some people persist in saying, on occasion, that they are not naturally religious. Do they mean by this that attending meetings, taking part in ward worship, teaching and preaching, are not congenial to them? Or, do they mean more? Perhaps the moral restrictions governing an active worker in the Church are not congenial to them. They reason that it is better to make no pretensions than to make more than one can live up to; and so they excuse themselves by declaring they are naturally not religious. Hence, they often go to the other extreme, and make their argument an excuse for doing and saying things that are against the laws of our Father in Heaven. They are not religious; hence, smoking, swearing a little, drinking and other evils, are not considered out of place with them. These things may not be done by an active member of the Church, however, without severe condemnation from men who would not censure themselves for like actions. The reason sometimes assigned is that one class is said to be religious, the other not.

But religion is not outward show and pretense, and being religious does not altogether consist in compliance with outward forms, even when these are the ordinances of the gospel. Neither is it an unfailing sign that a person is conscientious who takes an active part in organizations of the Church. Evil men may use these for selfish and wicked purposes. I have known men who joined our organizations for such ends, and men who have been baptized who never repented. Their membership and their bap-

tism not only did not make them religious, but made them worse scoundrels than they were before, because of their hypocrisy and evil pretense. This, however, is no argument against the requirement of baptism and its necessity for all who enter the Church of Christ, nor is it an evidence that to be a member of the organizations one must make false pretensions.

Then what is religion? James declares: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This may be interpreted as meaning that a person who is religious is thoughtful to the unfortunate, and has an inner spirit that prompts to deeds of kindness, and to the leading of a blameless life; who is just, truthful, who does not, as Paul says, think more highly of himself than he ought to think, who is affectionate, patient in tribulation, diligent, cheerful, fervent in spirit, hospitable, merciful, and who abhors evil and cleaves to that which is good. The possession of such a spirit and feeling is a true sign that a person is naturally religious. Men misunderstand religion when they believe or assert that it consists only of outward expressions, or external acts of penitence; on the contrary, he is in possession of true religion whose inner, underlying spirit and motive prompts him to perform all that is good. Hugh Latimer, the reformer and martyr, well said: "For religion, pure religion, I say standeth not in wearing a monk's cowl, but in righteousness, justice and well-doing."

I dislike, therefore, to hear a young man, who possesses these qualities, and who has an inner spirit prompting him to right conduct and virtue, announce that naturally he is not religious. I believe that as a rule all the sons and daughters of the Latter-day Saints are religious. When I hear our young men say that they are not naturally so, I am inclined to believe they do not understand their own declaration. I wonder whether they mean to condemn themselves as being unrighteous, unjust, full of evil-doing, and in possession of a spirit of evil; or whether they simply mean that they are indeed religious, but do not appear outwardly so. But if they are in possession of the Spirit of God, which is true in most cases I verily believe, why should they not both appear to be, and be so in reality? Godliness need not be clothed in the garb of evil,



nor guile paraded in the dress of virtue. Form and feeling should go hand in hand. What outwardly appears to be, that should exist in man's innermost heart.

The Church's outward ordinances and requirements are but necessary—yet they are necessary—aids to the inner spiritual life. The Church itself, its organization, meetings, ordinances, requirements, are only helps, but very necessary helps, to the practice of true religion,—schoolmasters to direct us in the way of eternal light and truth.

Young men, do not say that you are not naturally religious, and so make that an excuse for evil deeds and forbidden acts, and for not identifying yourselves with the organizations of the Church, and by such course, perhaps, smothering the Spirit of God within you, possessed as a birthright or received through the servants of the Lord by the imposition of hands. Be rather religious both in appearance and in reality, remembering what true religion means. Even as the testimony of Jesus is the spirit of prophecy, so is the possession of the knowledge that you love purity, righteousness, honesty, justice and well-doing, an indisputable evidence that you are naturally religious. Search your hearts, and you will find deep down that you possess this knowledge. Then encourage its growth and development, to the gaining of your own salvation. The Church and its quorums and organizations will help you, and the living, loving God will add his bounteous blessings.

JOSEPH F. SMITH.

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### MESSAGES FROM THE MISSIONS.

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[Under this heading the ERA will devote this page to short, pithy paragraphs from the mission fields. We invite contributions from the elders in all the world. This is a good place to record important events, and we trust the missionaries will make this department very interesting.—EDITORS.]

We consider the ERA one of our most valuable reference works, and thank you, in behalf of the elders, for your kindness in sending it to us.—Louis G. Hoagland, President of the New Zealand Mission.

Writing from Hollowell, Kansas, Mrs. Elzada La Master says: "Elder William

Luke gave me two numbers of the ERA, and I like them so well that I wish to subscribe. Send me the November number so I can get the first of the article, "The Life of St. Paul." Enclosed is \$2.00.

From the *Millennial Star*, February 22, which contains the annual report for 1905, it is learned that there are 14 conferences, 86 branches, 227 missionaries, 4,437 officers and members, 743 children under eight, and a total of souls of 5,180, in the Church in the British Mission.

Elder John Russon, of the Northern States mission, Chicago, writes to the ERA, under date of February 19: "Our mission is in a flourishing condition—never better. Already we have recorded twenty-five baptisms since the first of the year. Many more are expected in the very near future. Our efforts are to make this a banner year."

This from the *Elders' Journal* of January 15: "The IMPROVEMENT ERA for December without any question of doubt is the finest and most valuable publication of its kind ever produced in the Church. It was entirely devoted to the life of the Prophet Joseph, and the important work entrusted to his care by the Lord, and the effects of that work upon the history and events of the world. Every article was a gem, and the whole was a delicious symposium of eternal truths. The publishers certainly have every occasion to be proud of the centennial number of the ERA."

About the middle of February, the elders were recalled from Harker's Island, N. C., where the mob lately burned the L. D. S. meetinghouse, and they will not return until protection is assured them. Serious threats have also been made against the Saints, who are among the most faithful in the Church. The *Elders' Journal* of February 15, says that "correspondence is now being had with the state authorities of North Carolina, and it is confidently expected that it will result in a peace officer being located on Harker's Island, who will see to it that our elders are protected from any violence, and that the people are permitted to worship God according to the dictates of their own conscience, as the Constitution of our country decrees, with no one to molest or make them afraid."

Elder F. F. Hintze is engaged in the work of translating the Book of Mormon into the Turkish language. He is located in Boston, Mass., where the work is being electrotyped and printed. From a letter written February 7, to Elder J. M. Sjødahl of the *Deseret News*, it is learned that the language is modern Armeno-Turkish:

"The work will be put in first-class standard condition for future use, and will be very creditable to the Church, though somewhat expensive. It is in size the same as the new Danish edition, and we have had much help in referring to the latter for certain difficult expressions and sentences. Owing to the nature of the characters the book will contain about 700 pages, a little more than the standard size in English. As we shall be provided with plates, we shall only print small editions according to needs."

Elder George L. Biesinger, who is laboring as a missionary in Chippewa Falls,

Wis., writes that he is much encouraged in his labors in that place, and that they have some earnest investigators there, who will undoubtedly soon embrace the gospel. It appears that Mr. U. R. Dee, who is editor of the *Chippewa Herald*, has visited Salt Lake City, and speaks very highly of the Latter-day Saints and Utah. In a one-half column article in a recent issue, he gave Elders Geo. L. Biesinger and Jno. R. Bourne of Forest Dale, Salt Lake City, a very favorable notice, in which he also speaks well of the organizations of the Church in Wisconsin, in which state there are a number of "Mormon" missionaries, presided over by Elder Edward Hale, with headquarters in Milwaukee. He speaks of the elders as young men of distinguished appearance, winning personality, quiet and unassuming demeanor and speech, and also gives a favorable account of the rise and progress of the Church.

Elder Herbert E. Woolley, of the West Pennsylvania conference, writes, March 3, to the ERA: Brother William H. Chick, of Meadville, Crawford county, Pa., has been a constant, though patient, sufferer for several years from a lame foot, occasioned by the decay of some of the bones of the foot. The exact cause of the trouble is not known, though the supposition is that it was brought about by the impaired circulation of the blood through the limb. The affliction is one that is little understood by medical men as yet, I am informed, and is at times extremely painful. For the past twelve or fifteen months the pain has been so intense that Brother Chick has been confined to his room and unable even to put his foot to the floor. Several eminent physicians and surgeons have been consulted. Two or three of the bones were removed in as many different operations, but still the pain was not relieved. We are glad to be able to record an additional testimony that there is a greater Physician, however, who can and will remove all afflictions and pains that distress his people. The following quotation is from a letter received from Brother Chick, bearing date of February 28, 1906. He says:

"I am very thankful to the Lord for the great blessing he has poured out upon me, through his servants, inasmuch as he has healed my foot. And I have a testimony to bear to all the world that the Lord will heal his people if they will only have faith and try to obey him and keep his commandments."

Need it be added that it is a source of much encouragement to us elders to have our declarations to the world, that the people of our Church are enjoying the same blessings and manifestations of God's mercy and power that were experienced by the primitive saints, confirmed by actual observation? And, as Brother and Sister Chick are each faithful Latter-day Saints, and have borne their affliction uncomplainingly for so long, and have been at last rewarded in so excellent a way, we are tempted to draw another lesson from this incident, and impress upon the saints of the various conferences abroad, as well as those at home, the fact that it is not only necessary for us to accept the gospel, but that we must also continually strive to keep the commandments of the Lord and bear our trials in patience, if we want him to love and protect us. This is the promise of the Master: "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."—(John 14: 21).

## OUR WORK.

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### FAIR AND CONFERENCE.

The M. I. A. of the Maricopa Stake, Arizona, recently held a fair for the purpose of obtaining means to send a representative from each association of the Maricopa stake, to the annual M. I. A. conference. It is estimated that over \$200 were cleared by the fair. The young men had a live-stock booth which brought in about \$90. The fair was a great success, both financially and socially. A good spirit prevailed, and it had the effect of creating union among the young people. In connection with the fair, the M. I. A. Conference was held, at which President Elias S. Kimball, of the Blackfoot stake, and elder Cranney, of Cache stake, were present, giving good advice and encouragement to the M. I. A. workers. The priesthood authorities of the stake give full support to the associations; both by sanctioning their labors, and by being present at their gatherings, and the young people feel greatly encouraged in the M. I. A. work.

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### ANNUAL REPORTS.

Secretaries of stakes and wards are reminded that blank reports were sent, early in March, to the stake superintendents of the Y. M. M. I. A., with a request that they be distributed immediately to the wards. All interested officers are reminded that these blanks for the annual report of the Y. M. M. I. A. should be promptly returned to the stake superintendents, properly filled out, in time for the stake reports to be prepared, and sent to the General Secretary, no later than the 10th day of May, 1906, so that ample time may be given to the General Secretary to prepare the annual report for the June general conference. Both stake and ward officers are requested to attend to these matters promptly, and to have the work done efficiently.

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### M. I. A. FUND.

Stake superintendents and secretaries are requested to forward their collections on account of M. I. A. fund to the general office without delay, so that proper credit may be given to each stake in the General Secretary's annual report, to be presented to the conference in June. Ward secretaries who have not yet remitted to their stake officers should do so at once, to insure their funds and accounts being transmitted in time to appear in the annual report.

## EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

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Disaster on the Society Islands.—On the night of February 7, and continuing until about 4 o'clock the succeeding afternoon, a terrific tidal wave, followed by a fearful hurricane which reached a velocity of 120 miles, struck the Society Islands, in the Pacific Ocean. Seven lives were lost and much property. Since the Islands were discovered, in 1769, by Captain Cook, the sea had never before been known to rise high enough to do any damage, and for this reason the people had always felt perfectly secure. At Papeete, on the Island of Tahiti at about 7 o'clock, the sea began to break over the reef, and the waves in the harbor washed over the quay. The sea was rough, but made very little noise, and owing to the fact that a gentle rain was falling on the iron roofs of the houses, the greater portion of the population did not realize their danger until the sea had reached their houses, which it did about midnight on the 7th. At that time church bells were tolled to arouse the populace. The terror and excitement which followed can scarcely be described. Merchants tried to save their stock of goods, and the residents of the city near the beach were frantically endeavoring to save their household effects. In the intense darkness this task was more than difficult. At the time, nine elders of the Church of Jesus Christ of Latter-day Saints were in the city of Papeete, engaged in building a new meeting house. The elders endeavored to remove and save some of the books and records from the American Consulate, but, owing to the darkness and confusion, were forced to wait until daylight, at which time, at the risk of their lives, they managed to recover most of the important records. The sea continued to rise until 8 o'clock, on the morning of the 8th, when the cyclone broke over the island, uprooting trees, tearing off the roofs of houses, and adding to the damage already done by the waves. The city of Papeete suffered more than any other place on the Islands, although some of the islands, which are little more than sand-covered coral reefs, were in many instances swept bare. Most of the city of Papeete lying near the sea coast was destroyed. The property of the Saints, including the new mission headquarters building, now being erected by the Church at a cost of \$7,000, was not damaged in the least. The property is situated in the high part of the town of Papeete, and therefore was subject only to the wind, much of the force of which was broken by the protecting mountains.



In appreciation of the assistance given by the elders, the American Consul, William F. Doty, penned the following letter of thanks and good will to President Joseph F. Smith:

CONSULAR SERVICE, U. S. A., TAHITI, S. I., Feb. 15, 1906.  
*President Joseph F. Smith, of First Presidency, Latter-day Saints, Salt Lake City:*

DEAR SIR:—It gives me great pleasure to inform you that during the cyclone and high water at Papeete, Tahiti, February 8, the "Mormon" elders rendered conspicuous service at the American Consulate, at the risk of their lives, to rescue the archives. The elders were Messrs. Hall, Peck, Clawson, Pierson, Tibbetts, Miner, Wilkinson, Noall and Huffaker. Mrs. Hall and Mrs. Wilkinson also were kind and hospitable to myself and my relatives during three days, while we were their guests.

The elders have produced a splendid example of loyalty to the interests of their country abroad. I have reported their bravery and successful service to the department of state.

I congratulate you upon such noble representatives in this insular community. I am glad to see that the mission house is nearly completed; it is a splendid structure. With high regards, I am,

Respectfully yours,

WILLIAM F. DOTY, Consul.

**Ecclesiastical Changes.**—In the early part of February, Gearson S. Bastian was chosen to succeed President Willis E. Robison, of the Wayne Stake of Zion, as President Robison has removed from the stake. Brother Bastian for some time has served as first counselor in the Wayne Stake presidency.—On Sunday, February 4, at a conference held in the Nineteenth ward, Salt Lake Stake, a portion of the Nineteenth ward lying north of Fifth North and Pear Streets, was organized into the Twenty-fourth ward, in the Salt Lake Stake of Zion. William Wood, Jr., who was an alternate member of the Salt Lake High Council, was chosen bishop, with Fred C. Rich and Hans H. Pederson as counselors.—Sunday, February 11, the Turner ward was organized, in the Bannock Stake of Zion, with Joseph P. Greene bishop, and James Brower and William Corbett, counselors. Formerly the Turner ward was a branch of the Lund ward, Bannock Stake.—Sunday, March 4, the Murray Second ward was organized with the following officers: bishop, Jacob Emil Erickson; first counselor, Joseph G. Park; second counselor, Andrew E. Anderson. The ward is bounded as follows: on the north, by the north line of Murray City, on the west, by the Jordan river, on the south by Highway No. 75, and on the east by the San Pedro railroad tracks.

**Died.**—Saturday, February 3, 1906, at Kanosh, Henry Dalton, a veteran of the "Mormon Battalion," and a Utah pioneer, born in Michigan, and joined the Church at the age of 21 years.—The same day, at Pine Valley, Robert Gardner, a pioneer of 1847, born October 12, 1819, in Scotland, baptized in January, 1845. He was an active Church worker, and for a number of years was counselor to Bishop Reuben Miller, of Mill Creek ward. Later he was presiding bishop over the settlements in St. George Stake.—At Payson, Wednesday, 7th, Marilla S. Bates, a Nauvoo veteran, and pioneer of Tooele county.—At Lehi, Saturday, 10th, George Murdock, a pioneer of 1847, and one of the first settlers of

Lehi, born in Fulton county, Illinois, Feb. 28, 1841.—At Springville, Sunday, 11th, George Mason, a pioneer of that place, born in England, and baptized April 11, 1841.—At Layton, Tuesday, 13th, Nephi Packer, a veteran of Nauvoo and a Utah pioneer, aged 67 years.—At Springville, Wednesday, 14th, Ann D. Bramwell, a pioneer of 1852.—At Fillmore, Saturday, 17th, James Payne, one of the oldest residents of Fillmore, born at Ridgeway, Worcestershire, England, January 12, 1832.—The same day, at Mt. Pleasant, Christian Sorensen, a pioneer of Sanpete county, born in Denmark, April 21, 1835; joined the Church in his native land and crossed the plains by handcart in 1859:—The same day, in Provo, Johnson B. Young, one of the early settlers of Utah.—Also in Provo on that day, William Farrar, a pioneer of 1847, born in Brigsteer, Westmoreland, England, January 26, 1821.—In Salt Lake City, Tuesday, 20th, William W. Woodland, a Utah pioneer, aged 74 years.—At American Fork, the same day, Mary Pitt Okey, a Nauvoo veteran and Utah pioneer, aged 86 years.—Wednesday, 21st, at Grantsville, Thomas H. Clark, a Nauvoo veteran and Utah pioneer, born in Herefordshire, England, May 10, 1836.—The same day, at Brigham City, Christian Erika Forsgren Davis, the first woman baptized in Scandinavia, born in Gefle, Sweden, April 26, 1820; joined the Church August 4, 1850, through the administration of her brother, John E. Forsgren.—The same day, in American Fork, Willard Paxman, who recently returned from a mission to the British Isles.—At American Fork, Friday 23rd, Joshua Adams, a Nauvoo veteran and Utah pioneer, born in Bathurst, Canada, September 26, 1833.—In Salt Lake City, the same day, Emily Lewis, wife of Walter J. Lewis, an active worker in the Salt Lake Stake, and a faithful Latter-day Saint.—At St. Anthony, Saturday, 24th, Dudley W. Chase, a pioneer of Weber county, aged 71 years.—At Pleasant Grove, the same day, Elizabeth Brown, a pioneer of 1848; born December 21, 1822, in Monroe county, Miss.—At Manti, Sunday, 25th, Moses Franklin Farnsworth, recorder in the Manti Temple, and a pioneer in Southern Utah, born in Edinburgh, Indiana, February 5, 1835.—At Springville, Wednesday, 28th, Hugh M. Dougall, a prominent citizen, of Springville.—Joseph G. Fones, died about 15th in Salt Lake City. He was one of Utah's pioneers and veteran musicians and hymn writers. He was born June 18, 1828, in England.

**The Isthmian Canal.**—The message which President Theodore Roosevelt, sent to Congress February 19, transmitted the majority and minority reports of the Isthmian Canal Board of Consulting Engineers, and of the Isthmian Commission, with letters from Secretary Taft, and Chief Engineer Stevens. The Board and the Commission did not agree on the kind of canal to be built. The Board voted, eight to five, for a sea-level, but five out of the six Commissioners, with Secretary Taft and Engineer Stevens, voted for a canal with locks. The President agrees with the latter in their statement that the disadvantages are fewer in the case of a lock canal, and the advantages very much greater. It now depends upon Congress whether it will direct a sea-level canal to be made, or whether that body will agree with the President, and have a lock canal. If the latter is built it will be at an elevation of 85 feet. In the report of the majority of the Commission, the arguments for and against each of the two types of canal, are fully considered, and

the majority contends that a canal with locks will be better than one at the sea level, for the following reasons, because:

(1) It provides greater safety for ships and less danger of interruption to traffic, by reason of its wider and deeper channels; (2) it provides quicker passage across the Isthmus for large ships or a large traffic; (3) it is in much less danger of damage to itself or of delays to ships from the flood waters of the Chagres and other streams; (4) its cost of operations and maintenance (including fixed charges) will be less by some \$2,000,000 or more per annum; (5) it can be enlarged hereafter much more easily and cheaply than can a sea level canal; (6) its military defense can be effected with as little, or, perhaps, less difficulty than a sea-level canal."

The total cost of a sea-level canal is estimated at \$247,000,000, and it is said that it will take twelve or thirteen years to build it; whereas, the total cost of a lock canal is estimated at \$139,705,000, with only nine years required to finish it.

**New York People Abnormally Clever.**—A Southern woman's impression of New York City, is the heading of a recent article in the *Independent*. There are some wise sayings in the writings of Mrs. L. H. Harris, Nashville, Tenn., for that is her name and city. She argues that there is such a thing as doing too many things, hurrying too much, and learning too much. Her impression of New York is that too much is going on there; the people are too clever, and too enterprising; and she argues that it is not healthy, and it does not tend toward sanity or morality. Then she illustrates her meaning by this anecdote:

I met a clergyman who was making a life study of insects, of the evolution of matter, and of astronomy. He put his conscience into it and worked very hard.

"What good does it do to wear yourself out learning these things?" I asked him.

"I take pleasure in knowing that I know them," he replied.

"Would you learn everything that is to be learned if you had the time and the capacity?" I asked.

"Yes," he replied, feeling that he had given a moral and elevating answer. Being in the most charitable of all vocations, he had become an intellectual glutton and did not recognize himself as an encyclopedic monster of comparatively useless information along the way he had to go. For when I asked him what use he made of his studies in the ministry he gave this illustration:

"I prove the miraculous conception of Jesus thus. For instance: There was a time when nothing was in existence. Then God created the heavens and the earth out of this nothingness. Well, if he did that, he could call a soul into existence that had not been begotten according to the usual process of generation."

I do not know if he learned this from the study of insects, or of astronomy, or of the evolution of matter, but I do know that he was the pastor of a New York church. There is such a thing as being a learned fool. When a man has only a few faculties it is not commendable to spatter them over too wide an area.

**"Dreadnought"—England's Monster Battleship.**—The latest addition to the English navy, and the largest and most powerful battleship of the world's navies, is the *Dreadnought*, which was launched at Portsmouth, England, February 10, last. While the name is famous in the annals of the sea, the ship is the

first of a new class, in which the constructors have embodied the best lessons which were obtained from close observation of naval operations in the recent war between Japan and Russia. It will displace 18,500 tons, which is some 2,000 more than our six new ships of the *Connecticut* class. It will have the heaviest armament ever carried by a ship,—ten heavy twelve-inch guns, and no other guns except some quick firers for repelling torpedo attacks. From these ten guns she will be able to discharge, every minute, ten projectiles weighing 8,500 pounds, with sufficient velocity to send them twenty-five miles, and to penetrate sixteen inches of armor at a distance of two miles. The cost of the ship is placed at \$7,500,000. The details of its construction have been kept in strict secrecy, but, as stated, are the results of the observation made by British experts who were allowed to accompany Admiral Togo during his attack on the Russian fleet.

**Insurance Affairs.**—As a result of the recent long investigation of the insurance companies in New York, eight bills have been introduced into the legislature of that state, which are intended to rectify many of the evils that were discovered in the management of the great insurance companies. It is difficult, at this time, to say what the result will be from these various bills, but evidently there will be a law providing that stock companies should be made mutual; that policy holders shall have more voice in the management; that insurance company investments in stocks, and the formation of syndicates in insurance investment transactions, will be prohibited; the deferred dividend system will also be abolished; and the use of money for campaign contributions will be made a criminal offense. Full publicity of the details of the management of the great insurance companies is also amply provided for.

**Russian Troubles.**—That the troubles in Russia are by no means ended, is shown from the terrible penalties, which, during the month ending February 7, were inflicted upon the revolutionary disturbers in that unfortunate nation. It is reported that during that period more than seventy-eight newspapers were suspended. A state of siege was proclaimed in sixty-two places, and over 1400 people were summarily executed in different parts, not including those put to death in the suppression of the outbreak at Moscow. The Duma will meet in May, if any trust can be put in the Czar's promises. Free elections will be held. All the moderate parties support the Duma and hope for success. The advanced parties, however, put not a bit of faith in the Czar or Count Witte, and oppose the Duma, as not a serious effort to give representative government, but counting it a mere ruse to satisfy the money lenders of France.

**Murder of Missionaries in China.**—A third attack has been made by Chinese upon the Christian missionaries laboring in that country. The result is that six French Catholic priests, and two English Protestant missionaries, were killed by a mob at Nanchang, on Washington's birthday. Eight American missionaries escaped by boat. There are increasing apprehensions of further disturbances, and the boycott on American goods still prevails. The Japanese government seems to fear trouble in China, and has taken steps to increase the war es-



tablishment one-third. Japan will enlarge her navy by using her own dock-yards, and is to build no more naval vessels in England.

**Alice Roosevelt Married.**—On February 17, Alice Lee Roosevelt, eldest daughter of President Roosevelt, and Representative Nicholas Longworth, of Ohio, were married in the east room of the White House by Bishop Sutterlee of Washington. Jewels, tapestries, embroideries, and mosaics, were among the hundreds of costly and beautiful gifts received by the bride. Gifts were received from Kaiser Wilhelm, the French President, the King of Italy, the Pope, the emperor of Japan, the Republic of Cuba, the Emperor of Austria, and the Empress Dowager of China. On February 22, the distinguished couple arrived in Havana on their wedding tour, where they were officially welcomed as Cuba's guests. President Palma welcomed Mrs. Longworth as the "Daughter of Cuba's Friend," and the city council of Havana made her the "Adopted Daughter of Havana."

**Arthur L. Thomas, Confirmed Postmaster.**—The nomination of Hon. Arthur L. Thomas as Postmaster of Salt Lake City was confirmed by the Senate, February 28. He succeeds himself in a position which he has held since 1898, this being his third term. Mr. Thomas has held many public offices since he came to Utah in 1879, as Territorial Secretary, and there is general satisfaction with his reappointment to his present position in which he has served the public faithfully and efficiently.

**Susan B. Anthony Dead.**—This great and good woman passed to her rest on Tuesday morning, March 13, 1906, in Rochester, N. Y. She gave her whole life to the cause of woman suffrage, and, dying, gave all that she possessed of this world's goods to the same cause. She was born at South Adams, Mass., February 15, 1820. She was first a teacher for 15 years in the public schools, then identified with a temperance association, and during the war was a pronounced abolitionist; and belonged to the Woman's Suffrage Association since its organization in 1869, being its vice-president, and its president since 1892. She frequently came to Salt Lake where she was highly respected. Memorial services were held in Miss Anthony's honor, in the Assembly Hall, Salt Lake City, on Saturday, 17th March, the anniversary of the organization of the Woman's Relief Societies of the Church. Resolutions of respect were presented, read and adopted, from the State Council of Women, and from the Y. L. M. I. A., eulogizing her life, labors, and character; and speeches were made in her honor by Emily S. Richards, president of the Council, by Susa Young Gates, Ruth May Fox, Emmeline B. Wells, Alice Merrill Horne, and other leading women.





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4 Credit Certificates of \$25 each	100
.8 " " 20 each	160
22 " " 15 each	330
35 " " 10 each	350
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